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**LECTURES IN AMERICA  
AND  
OTHER PAPERS**



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"Brethren, have we not been labouring to establish this very revelation during the whole period of our missionary career, is this not the burden of the whole song of the New Dispensation? The very ends of the earth thus bear evidence to the inspiration of our Church and what we have here said and done imperfectly, is going to be said and done elsewhere in forms approaching closer to perfection."

(P. 36).

—1893.

*W. M. M. M. M.*

# LECTURES IN AMERICA AND OTHER PAPERS

P. C. MOZOOMDAR

A handwritten signature in red ink, likely of the author P. C. Mozoomdar, is written in a cursive style.

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## PUBLISHER'S NOTE

"India, the ancient among ancients, the elder of the elders, lives today with her old civilization, her old laws, and her profound religion. The old mother of the nations and religions is still a power in the world, she has often risen from apparent death, and in the future she will rise again," these prophetic words were uttered by Protap Chunder Mozoomdar before the Chicago Parliament of Religions in 1893. He was one of our first countrymen whose names as builders of "New-India" and "Greater-India" will ever adorn the pages of history. With sure grip over true Indian culture and tradition, with deep insight into western science and philosophy and the message of the modern age, they lived a new way of life as was revealed to them. It was a life free from the taints of sectarianism and dogmatism, arid rationalism and scepticism. In their new way of life was harmonised the faiths and cultures of all ages and climes, a life that was universal in outlook but nursed in its bosom nationalism as the spring of an infinite variety of life having organic unity. The spirit of life then infused is even now a living force. A scientist of the eminence of Prof. Tyndall told Protap Chunder when he met him after his famous Belfast address, "The sympathies of such men as you are the crumbs of comfort left me in my unpopularity. Because I will not accept religion in the hands of those who have it not, they revile me. I complain not. True religion once came from the East, and from the East it shall come again."

"Greater-India" saw the light during the Buddhist



Period. In course of time evil days came upon us, sea-voyage was forbidden, till gradually "Greater-India" suffered complete disintegration. In the Modern Period the Brahmo Somaj movement, aglow with its new message of life, threw off the shackles of age-long practices, began to send out foreign-missions, "Greater-India" sprung up again to bear the rich harvest of today.

Rammohun Roy was the first Indian missionary (1831) to the West. After him went Keshub Chunder Sen. He visited England in 1870, in the triple capacity of a learner, a preacher and an advocate. By his inspired presence and addresses he brought about a revolution in the thoughts of the West. His worthy associates following his footsteps spread the new message far and wide. Protap Chunder was the foremost amongst them. By four successive visits in 1874, 1883, 1893 and 1900, he extended the contact across the seas from Great Britain and Ireland to Germany, France, the United States of America, Japan, Peking, Singapore, the Strait-settlements and Ceylon. It is beyond our imagination how in those early days, without means and against heavy odds, by sheer faith in God and complete allegiance to Heaven allotted calling, an Indian could have so successfully conducted a foreign mission. Protap Chunder was the first Indian missionary to the New World and ably performed the duties of the "Interpreter" between the East and the West, with which he was charged by his friend and leader Keshub Chunder Sen.

Keshub and Protap had already travelled extensively from one end of India to the other. Of other associates Aghorenath Gupta, better known as *Sadhu* Aghorenath, travelled (1866-81) from the borders of Assam through the deserts of Rajputana to Dehra-



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Ismail-Khan, preaching amongst the Buddhists, Jains and Nagas; Amritalal Bose sojourned in the Punjab and Gourgovinda Roy in Southern India, became one with the people, learnt their language, their history, their scriptures and wrote books bringing nearer distant cultures and faiths. Bhai Baldeonarain travelled (1904) through the Islamic countries of Beluchistan, Afganistan, Persia and Arabia. Before him, Bhai Giris Chandra Sen had lived with Moulavies in Lucknow, learnt Arabic, Persian, Urdu and translated into Bengali for the first time the *Koran Shariff*, the *Meshkat Shariff* and twenty-six other Islamic books.

Protap Chunder came in contact with almost all the reputed thinkers and men of letters of the West of his time and by his personality, erudition, oratory and saintly character won their universal esteem. They made him a member of their family, invited him again and again to join in their conferences over world religions and cultures. On the other hand when world-figures like General William Booth (in 1892), J. T. Sunderland, J. H. Barrows, Prof. Fairbairn, Prof. James Harwood (in 1896) and such others visited India, all of them called on Bhai Protap Chunder Mozoomdar and were most hospitably received by him at his residence. As early as 1893 he had suggested the exchange of eminent visitors as a means towards world synthesis. Barrows Lectureship, Manchester Scholarships etc. were realisations of his dream. It was he who paved the way for his countrymen to get an easy access to the savants of Europe and America and bring about the unity of the East and the West. The Americans, during his first visit in 1883, being inspired offered him an important Chapel, to stay in their midst and influence their lives by his spiritual contact. But this could not be.



His leader Keshub Chunder Sen passed away in 1884. India needed his services most in that critical period of shaping her new national character, of fighting the onslaught of an alien civilization and of preaching the message of the 'Harmony of the New Dispensation'. He placed himself wholly at the service of his motherland. The University of Calcutta availed of his services, made him a Fellow (1889-1905), published his articles in their Journal and organized extension lectures by him. In the year 1891 he founded the 'Society for the Higher Training of Youngmen' (now the 'Calcutta University Institute'), providing facilities for the youth to come in contact intimately with great personalities as a means of building up their character. He wrote books with moral precepts for boys and girls and edited the *Paricharica*, a Journal for ladies, while the promising youth of the land mustered around him. He had no issues. He welcomed the youth wholeheartedly and helped them to his limit. It is fitting that his residence the *Shanti-kutir*, was bequeathed by his worthy consort in forming a Trust to serve as the centre of social welfare activities for his countrymen and women. In Calcutta, a batch of young men frequented his residence and imbibed his spirit. Of them, Prof. Benoyendra Nath Sen, M.A., represented the Brahmo Somaj in 1905 at the "International Conference of Unitarians and Liberal Religious Thinkers and Workers" at Geneva and "National Conference of the American Unitarians" at the Atlantic City of America; Bhai Promotholall Sen and Sadhu T. L. Vaswani represented the Brahmo Somaj in 1911 at the "Congress of Liberal Religions" at Berlin; Dr. Rabindra Nath Tagore, Dr. Brojendra Nath Seal, Dr. J. C. Bose, Dr. P. C. Ray and Mrs. Sarojini Naidu as representative Indians voiced



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far and wide the spirit of the new life that they imbibed from him.

When the Chicago Parliament of Religions was being planned in 1891, Protap Chunder was taken in the Advisory Council and Selection Committee. The representatives from India then selected were as follows: B. B. Nagarkar for the Prarthana-Somaj, Bombay, H. Dharmapala, who had just come to Calcutta, for Buddhism, Virchand Gandhi from Bombay for Jainism, Prof. C. N. Chakravarti from Allahabad for Theosophy, Sheriarji Bharucha, a Parsi priest and Miss J. Sorabji, a Parsi lady for Parsi Religion, Manilal N. D'vedi a Brahmin of U.P. for Vedic Hinduism, Lakshmi Narayan from Lahore, Narasimhachari from Madras for Vaishnavism and Parthasarathy Arjanagar for Visishta-Dwaita School of Hinduism. All of them took part in the Parliament. But when uninvited, Swami Vivekananda dressed as a monk reached America with the expectation of joining the Parliament, it was Protap Chunder having known him while yet a young member of the Brahmo-Somaj, who sympathetically arranged for him to represent the Hindu Monks. Such was his contact with and sympathy for the youth of his time. Not that he had no enemies or jealousy did not spurt its venom at him, but he steadily worked under severe persecution and heavy odds to raise India to a position of honour before the committee of nations.

## THE PARLIAMENT OF RELIGIONS

Towards the latter part of 1893, Protap Chunder sailed for America to represent *Liberal Hinduism* at the Parliament of Religions, Chicago. Besides being included in the Advisory Council and Selection



Committee, he had to take part in the daily Review Section where the papers of the preceeding day were discussed. The World's Parliament of Religions was a gathering held in connection with the World's Fair at Chicago in 1893, in commemoration of the 400th Anniversary of Columbian Exposition of America; a congress of the leading religions of the world, which proposed to offer a hearing to delegates from each of these and to listen seriously and sympathetically while they set forth, each man his own reasons, for the faith that was in him.

#### ON WAY TO THE PARLIAMENT

It so appeared in their Bengali organ *The Dharmatattwa*:—

“ভাই প্রতাপচন্দ্র মজুমদার খসাং শৈলে গমন করিয়াছেন। তথায় যাইবার পূর্বদিন রবিবারে তিনি ব্রহ্মসন্ধির উপাসনাকালীন উপদেশ দিয়াছেন। তিনি সিকাগো মহাপ্রদর্শনীতে যাইবার জন্য প্রস্তুত হইতেছেন। এরূপ জানিতে পাওয়া গিয়াছে যে, সেখানে তিনি বিশেষ সমাদরে গৃহীত হইবেন এবং তিনি ইহুদি, বৌদ্ধ, খ্রীষ্টবাদী প্রভৃতি ভিন্ন ভিন্ন ধর্মসম্প্রদায়ের প্রতিনিধিদিগের সম্মিলিত সভাতে প্রাচ্য ধর্মসমূহের প্রতিনিধিগণের হইয়া উত্তর দান করিবেন এবং হিন্দুশাস্ত্রের প্রবচনগুলি ব্যাখ্যা করিয়া সকলকে বুঝাইবেন। মহাপ্রদর্শনীর অধ্যক্ষ নববিধান মণ্ডলীর প্রতিনিধি আমাদের শ্রদ্ধেয় ভ্রাতাকে এরূপ উচ্চ গৌরব দান করিবেন শুনিয়া আমরা অত্যন্ত আনন্দিত হইয়াছি।”  
(ধর্মতত্ত্ব ১৬ই বৈশাখ ১৮৯৫ শক)

[It expressed delight at Protap Chunder's invitation to the Chicago Parliament of Religions to speak on behalf of all the Representatives of Asian Religions and to interpret the message of the Hindu scriptures before the august assembly of all the great Religions of the world.]

“Responding to the invitation to the great Parliament of Religions at Chicago in connection with the 400th Anniversary of Columbian Exposition of America, Bhai P. C. Mozoomdar set sail for America on Tuesday, the 11th July at 11.30 a.m. For some time before his departure prayers were offered every evening at the ‘Peace Cottage’. They grew in earnestness and enthusiasm as the time of his parting drew near and in the general outflow of good feelings all party-dissensions were forgotten. The Missionaries and Apostles again met together in mutual love, their



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sincere recognition of the work to which their brother had been called and of his fitness for the mission was most unmistakable. Obeying the general wishes of the congregation he delivered a sermon in the Brahma Mandir and bade them farewell on the evening of the last Sunday he was here. More than a hundred people went to the jetty to see him off. The Steamer s.s. *Khediye* weighed anchor at 11.30 a.m. and amidst the enthusiastic shouts, the waving of handkerchiefs and the sincere prayers of his friends and sympathisers, Bhai P. C. Mozoomdar waved his last farewell till he was completely out of sight as the ship steamed down the river".—*The Interpreter*.

On the way he halted in London for a few days. He landed at Tilbury on Thursday, the 17th August. He preached a sermon in the Highgate Hill Unitarian Church on Sunday, the 20th August.

*The London Daily News* noticed his arrival in London. *The Daily Chronicle*, *The Echo*, *The Morning Leader* published the activities of Mr. Mozoomdar in England. Here we reproduce reports from *The Christian Life and Unitarian Herald* :

"We have heard from the lips of the late Lord Lawrence, and of Sir Richard Temple as well, both the best authorities on Indian matters, that the movement with which Mr. Mozoomdar is so closely associated in India, is second to nothing that has been done in the East during the present century for the moral and religious improvement of the nearly three hundred millions of people that are under the English Government. Indeed one Christian Missionary and another have given similar testimony and this "Church of the Worshippers of the one true and living God", a purely native movement, may be regarded by us all as one of the most hopeful signs of the age we live in for India.

On Sunday, the 20th August, Highgate Unitarian Church was filled to its utmost capacity to hear and welcome Mr. Mozoomdar. In the morning he spoke of those terrible feuds such as filled the streets of Bombay the other day with the dead and wounded and prisoners, and nothing would abate these disgraceful proceedings



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but the spirit of pure religion, the love of God and the love of man. Force might separate the combatants for a time, and personal interests and gain be some restraining power, but love, pure and simple love, "the mercy" that Paul spoke of "that fain't not," could alone change the hearts and lives of men. This is the teaching of Brahmo-Somaj, and this is the doctrine of the New Testament. The preachers of this new movement do not confine their quotations from any one particular book. Every sentence that bears upon true life found in the literature of all the different religions of the world are available by the Somaj."

He is leaving England for America this week, and will return to England in November. Then we trust his services will be engaged in many of our churches". From there he left for Liverpool and stayed there for a day.

He left Liverpool for New York on Saturday, the 26th August on s.s. *Umbria*. On board the steamer he had to deliver two speeches. He reached New York on Saturday, the 2nd September, preached in the church of the late Henry Ward Beecher at Brooklyn on the 3rd, witnessed the great Labour Holiday function on the 4th, left for Chicago the same evening, stopping on way to have another look at the Niagara Falls, and reached Chicago on the 5th of September.

## AT THE PARLIAMENT

The Parliament Session commenced on the 11th September. On the first day the delegates were given welcome addresses. Protap Chunder was most cordially received by the eminent people present. From the side of delegates, he was the second in order to respond to the welcome addresses. An American correspondent of *Chicago Herald* wrote, "Mr. Mozoomdar's address was the most eloquent and emphatic. It made a profound impression on the assembly. In a measure it paved



the way for other Indian speakers, who followed this distinguished speaker of Bengal. (*vide* Indian Messenger 5th November 1893). On the third day he was invited to open the deliberations by reciting the Universal Prayer, and give an address on "The Brahmo-Somaj." He had to deliver three lectures on this day. On the twelfth day he delivered his main address on "The World's Religious Debt to Asia." On this day, according to the official report, the audience was much greater than those of the previous days.

*The Chicago Herald*, 23rd September, 1893, commented, "All the addresses delivered by P. C. Mozoomdar, the representative of the Brahmo-Somaj at the Parliament of Religions, have been particularly pleasing to his audience of western worshippers, but none more so than that read yesterday on 'The World's Religious Debt to Asia.'"

On the seventeenth day he was again the second in order to say his "Farewell Address" before the Parliament.

Simultaneously with the Parliament, a conference of the Unitarians was held at the Washington Hall. Protap Chunder, Nagarkar, Dharmapal and Gandhi were invited there to participate. Dr. J. H. Barrows states in the second volume of the Report that Mozoomdar's lectures created great interest.

#### LOWELL LECTURES

After the Parliament was over, "In Boston he was invited to deliver four lectures on 'India' before the Lowell Institute. So great was the interest in these lectures that he was induced to repeat them afternoons, under the same auspices, to a crowded hall. These lectures were reported and published in the *Christian*



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*Register*. He has preached in many pulpits in Boston, also in Appleton Chapel, Harvard University, and has given public addresses in other cities," wrote Mr. S. J. Barrows in his biographical sketch. He was the only Indian delegate to the Parliament who was given a cordial reception in Boston Unitarian Club by a group of intellectuals and later on had an interview with the President of the United States of America. (*Vide Liberal and the New Dispensation—December 31, 1898*).

## APPRECIATIONS

Mr. Samuel J. Barrows Editor of *The Christian Register* dedicated the following poem to Mr. P. C. Mozoomdar—

O Prophet of the glowing East,  
 The harbinger of day,  
 From superstition's night released,  
 We greet thy dawning ray.  
 With Oriental light replete,  
 We trace the morning star,  
 It turns to sunshine when we meet  
 Our mystic Mozoomdar.

Sweet heathen of another race,  
 Our fathers damned thy sires :  
 A gentler flood of Christian trace  
 Has quenched those hellish fires.  
 Too good to damn, but not to burn  
 With Pentecostal flame,  
 No more thy message we shall spurn,  
 But kindle at thy name.

O'er foreign continent and isle  
 Our mission-seed we've sown.  
 Cornelius comes, devoid of guile,  
 To Christianize our own.



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No Brahmin caste or Christian creed  
 Divides us at the board :  
 We own in fellowship agreed,  
 One hope, one faith, one Lord.

The mighty Ganges night and day  
 Rolls onward to the sea ;  
 The Mississippi finds its way  
 To kindred destiny.  
 So, blending from our rhythmic hearts  
 The fountains of our blood  
 Reach one full sea that nothing parts,  
 The sea of brotherhood.

Newspapers were eloquent with his praise.

There is an account, in the October number of the *Unitarian*, of Mr. Mozoomdar's recent rich experiences in London, and certain briefer paragraphs concerning his remarkable personality, and his power as a speaker, while in the Publisher's Department the special portrait this month is a striking picture of Mozoomdar himself—a face attractive, alluring ; the face of an eager and inspired leader. The words accompanying the portrait we may here quote :

"When asked who was the greatest orator at the Parliament of Religions, an unbiassed foreign representative said, Protap Chunder Mozoomdar, the leader of the Brahmo-Somaj. His mellow voice, pleasing inflection, kindling thought, and luminous word do not speak in this picture, but his face itself always carries a message and a benediction. Those who heard him ten years ago, when he visited this country, have not forgotten the spell of his eloquence. Yet those who know him best value the man even more than the orator. When one remembers his Hindu heritage, his command of English is marvellous. Speaking with measured tone and accent, he holds his audience not by a chain of dialectic, but by the sincerity of his conviction, the beauty of his imagination, the charm of his diction, and the breadth and elevation which he finds in his theme. Hospitable in mind, catholic in spirit, appreciating the best in all religious systems,



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Mr. Mozoomdar is the prophet of a New Dispensation of faith, hope and love,—the apostle of the Oriental Christ.

\* \* \* \*

The presence of Babu Protap Chunder Mozoomdar in America has created considerable interest in the mind of the American people as regards his work 'the Oriental Christ' and the American press is speaking very highly of it.

*The Christian Registrar* of the 21st September last says:—"Not only his personality is alluring and winning, but in the vitality and persuasiveness of his broad, inclusive religious thought he draws all men to him. And the thinker is the man. Few books ever written reveal more vividly the intense individuality being the printed word than Mazumdar's 'Oriental Christ'. It is the spiritual insight, the love, the tenderness, the dread of evil, the delight in righteousness of a living, eager soul that in these burning, passionate pages is laid bare."

*The Critic* remarks :—It is a stroke of genius. It contains a whole philosophy of Christianity. Jesus was an Oriental. He is only to be rightly interpreted by the Oriental mind. The fascinating book comes as a revelation of essential Christianity.

## RETURN HOME

After finishing his work he left America on the 9th December via England and reached Calcutta on Wednesday, the 24th of January, 1894.

*"Return Home.*—Telegrams and warm congratulatory letters of welcome have been received by the Interpreter on his return home from all parts of the Empire ; from Mangalore, Shillong, Lahore, Rangoon, Bankipore, Maimensing etc. A cordial reception was given in Bombay by the members of the Prarthana-Somaj both old and young. Alas, how cruelly death has thinned their ranks ! But our dear brethren have still the same staunch true hearts. The reception at Bankipore, where no halt could be possibly made, was unique. They had chartered a big railway carriage, decked it out in flowers, flags, and leaves, put the ladies in one compartment, the gentlemen in another, and in the central one improvised a sort of elevated dais. To this they led their grateful guest, read



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beautiful addresses to him, sprinkled him with showers of rose-water. It was a damp January evening, and the perfumed *douche* promised a bad cold. The decorated railway car was then hitched to the main train, and for some miles the festive proceedings were continued till the next station was reached, where the company parted. But nowhere was the enthusiasm of the reception greater than in Calcutta. The tired wayfaring "Interpreter" was scarcely out of bed in the morning twilight when the cheering and rapid movements of the gathering on the Howrah platform startled him. Half-dressed as he was the kind friends besieged and boarded the train, dragged him, hugged him, hustled him, pulled his feet, loaded him with damp garlands, and plated wiry flowery headgear on his aching temples. They followed the carriage in a large crowd, and in spite of the protests, unharnessed the horse and dragged the conveyance to 'Peace Cottage' where all was prosperity and joy by the blessing of God. Let us hope that these affectionate demonstrations were real, and would lead to better relations in the congregation than existed before. Enthusiasm and expressions of kindness are then useful when they produce permanent improvement in the community. May God's Spirit be with us all on this and such other occasions."—*The Interpreter*.

\* \* \* \*

His lectures and the reports of his activities abroad were published in many foreign journals

*New York Independent, Christian Register, Springfield Republicans, Review of Reviews, Pall Mall Gazette, Nineteenth Century* and in the journals of the Brahmo-Somaj, viz., *The Liberal and the New Dispensation, The Interpreter, The Indian Messenger, The East and the West*, and other newspapers like *The Indian Mirror, The Bengalee, The Indian Daily News, The Indian Nation* etc.

'The Chicago and Lowell Lectures' by P. C. Mozoomdar were published in May 1895. From the table given at the end of P. C. Mozoomdar's 'Sketches of A Tour Round the World' and other reports, we gather that besides these he delivered many important addresses during his different visits to the West. It is unfortunate that they were not timely published. In



this volume we have included the Chicago and Lowell Lectures and a few others that could be traced; a few papers other than American, but coming under his foreign missions have been included herein with a view to preserve them along with his American Lectures. The letters of sympathy collected from the old files of the *Interpreter* and extracts from the official report of the Parliament of Religions at Chicago will be of interest to the students of religious history.

Our hearty thanks to Mr. William E. Stevenson, President, Oberlin College, worthy successor to the late Dr. J. H. Barrows, for the rare volumes of the official Reports of the Parliament of Religions at Chicago, which he very kindly sent to us at our request immediately after his return home, completing his tour of India in early 1953.

*"New Dispensation Declaration" Day*

*26th of January 1955*



LECTURES AT THE  
PARLIAMENT OF RELIGIONS,  
CHICAGO, 1893

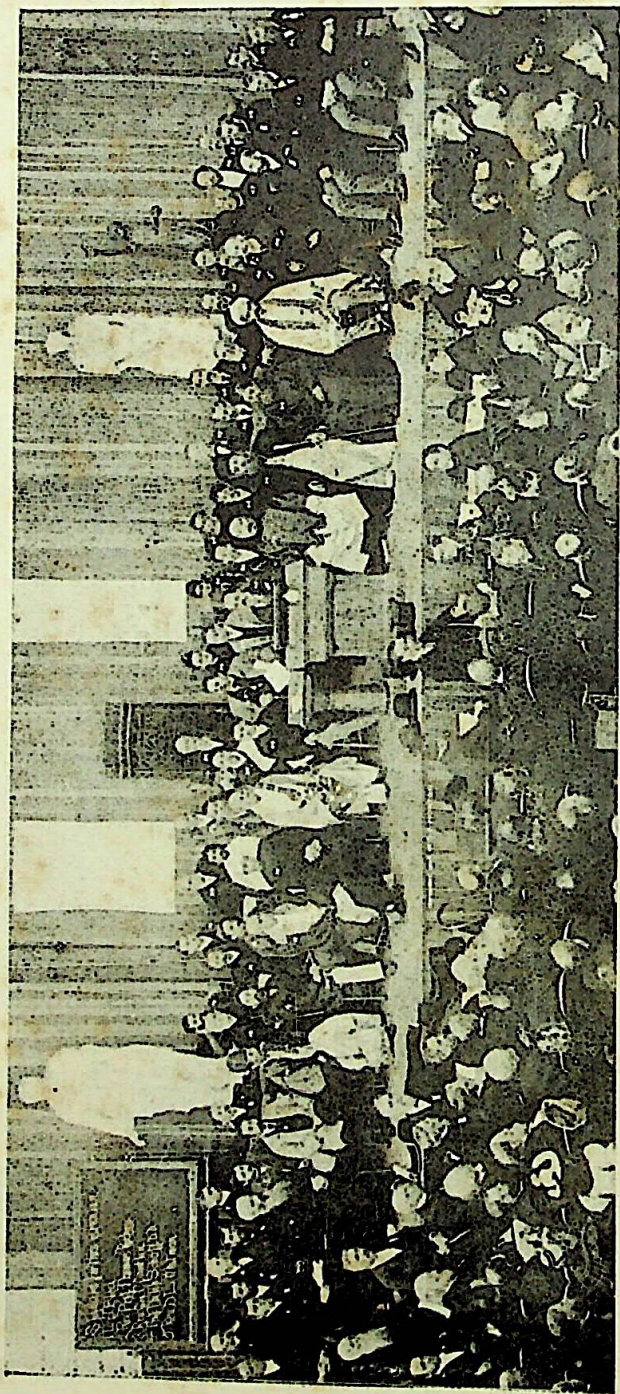


LECTURES AT THE  
PARLIAMENT OF RELIGIONS  
CHICAGO 1893









An Actual Scene at one of the Sessions of the Parliament of Religions, Chicago 1893.  
Mozoomdar is seen sitting in the last row, third to the left of the  
white statue on the right hand side.



## RESPONSE TO WELCOME

*Monday, the 11th September, 1893*

**L**EADERS of the Parliament of Religions, Men and Women of America,—The recognition, sympathy and welcome you have given to India to-day are gratifying to thousands of liberal Hindu religious thinkers, whose representatives I see around me, and, on behalf of my countrymen, I cordially thank you. You have to-day given effect to the teaching of our Shastras, "That is the true religion which includes all religions," you have realised the ideal of Asoka, you have realised the dream of Akbar. But India claims her place in the brotherhood of mankind not only because of her great antiquity, but equally for what has taken place there in recent times. Modern India has sprung from ancient India by a law of evolution, a process of continuity which explains some of the most difficult problems of our national life. In prehistoric times our forefathers worshipped the great living Spirit of God, and, after many strange vicissitudes, we Indian theists, led by the light of ages, worship to-day the same living Spirit of God, and none other. [Applause.]

Perhaps in other ancient lands this law of continuity has not been so well kept. Egypt aspired to build up the vast eternal in her elaborate symbolism and in her mighty architecture. Where is Egypt to-day? Passed away as a mystic dream or lingering as a memory in her pyramids, catacombs and sphynx of the desert.

Greece tried to embody her genius of wisdom and beauty in her wonderful creations of marble, in her all-embracing philosophy; but where is ancient Greece



to-day? She lies buried under her exquisite monuments and sleeps the sleep from which there is no waking.

The Roman cohorts under whose victorious tramp the earth shook to its centre, the Roman theatres, laws and institutions—where are they? Hidden behind the oblivious centuries or if they flit across the mind, only point a moral and adorn a tale. [Applause.]

The Hebrews, the chosen of Jehovah, with their long line of law and prophets, how are they? Wanderers on the face of the globe, driven by king and kaiser, the objects of persecution to the cruel, or objects of sympathy to the kind. Mount Moria is in the hands of the Mussalman, Zion is silent, and over the ruins of Solomon's Temple a few aged men beat their breasts, and wet their white beards with their tears.

#### MOTHER OF RELIGIONS YET A POWER

But India, the ancient among ancients, the elder of the elders, lives to-day with her old civilisation, her old laws, and her profound religion. The old mother of the nations and religions is still a power in the world, she has often risen from apparent death, and in the future she will arise again. [Applause.]

When the Vedic faith declined the esoteric religion of the Upanishads arose; then the everlasting philosophy of the Darasanas. When these declined again the Light of Asia Sakya-Muni arose and established a standard of moral perfection which will yet teach the world a long time. When Buddhism had its downfall the Saiva and Vaishnava revivals rose one after another, down to the invasion of the Mohammedans. The Greeks and Scythians, the Turks and Tartars, the Mogals and Pathans rolled over our country like torrents of destruction. Our independence, our greatness,



## RESPONSE TO WELCOME

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our prestige—all had gone, but nothing could take away our religious vitality. [Applause.]

We are Hindus still, and shall always be. Now sits Christianity on the imperial throne of India, with the Gospel of Peace on one hand and the sceptre of civilisation on the other. Now it is not the time to despair and die. Behold the aspirations of modern India—intellectual, social, political—all awakened; behold our religious instincts stirred to the roots. If that had not been the case do you think Hindus, Jains, Buddhists and others would have traversed these 14,000 miles to pay the tribute of their sympathy before this august Parliament of Religions? [Cheers.]

But no individual, no denomination can more fully sympathize or more heartily join your conferences than we men of the New Dispensation in the Brahmo-Somaj, whose denomination is the brotherhood of all denominations. [Cheers.]

Such then are our aspirations and sympathies, dear brethren, accept them. Let me thank you again for this welcome in the name of my countrymen, and wish every prosperity and success to your labors. You have glorified God. You have magnified humanity. And may the blessings of both abide with you. [Great Applause.]



# THE BRAHMO-SOMAJ

*Wednesday, the 13th September, 1893*

**M**R. President, Representatives of Nations and Religions,—I told you the other day that India is the mother of Religions—the land of evolution. I am going this morning to give you an example, and demonstrate the truth of what I said. The Brahmo Somaj of India, which I have the honor to represent, is that example. Our society is a new society; our religion is a new religion, but it comes from far, far antiquity, from the very roots of our national life, thousands of centuries ago.

## REACTION IN INDIA ABOUT 1800 A.D. FROM POLYTHEISM, IDOLATRY AND BARBAROUS CUSTOMS

Sixty-three years ago the whole land of India—the whole country of Bengal—was full of a mighty clamor. The great jarring noise of a heterogeneous polytheism rent the stillness of the sky. The cry of widows, nay, far more lamentable, the cry of those miserable women, who had to be burned on the funeral pyre of their dead husbands, desecrated the holiness of God's earth.

We had the popular goddess of the country, Durga, the mother of the people, ten handed, holding in each hand weapons for the defence of her children. We had the white goddess of learning, Saraswati, playing on her Veena, a stringed instrument of music and of wisdom, because, my friends, all wisdom is musical; there is discord only when there is no deep wisdom. [Applause.] The goddess of good fortune, Lakshmi, held in her hand, not the horn, but the basket of plenty,



blessing the nations of India, and the god of good omens, Ganesa, with the head of an elephant, and the foppish war-god Kartikeya who rides on a peacock—martial men are always fashionable—and the 330,000,000 of gods and goddesses besides. I have my theory about the mythology of Hinduism, but this is not the time to discuss it.

#### REFORM OF RAM MOHAN ROY

Amid the din and clash of this polytheism and strange worship, amid all the darkness of the times, there arose a man, a Brahmin, pure bred and pure born, whose name was Raja Ram Mohan Roy. In his boyhood he had studied the Arabic and Persian ; he had studied Sanskrit, but his own mother-tongue was Bengali. Before he was out of his teens he made a journey to Tibet and learned the wisdom of the Lamas.

Before he became a man he wrote a book proving the falsehood of all polytheism, and the truth of the existence of the one living God. This brought upon his head persecution, nay, even such serious displeasure of his own parents that he had to leave his home for a while and live the life of a wanderer. In 1830 this man founded a society known as the Brahmo-Somaj ; Brahma, as you know, means God. Brahmo means the worshipper of God, and Somaj means society ; therefore, the Brahmo-Somaj means the society of the worshippers of the one living God. While, on the one hand he established the Brahmo-Somaj, on the other hand he co-operated with the British Government to abolish the barbarous custom of Sati or the burning of widows with their dead husbands. In 1832 he travelled to England, the very first Hindu who ever went to Europe,



and in 1833 he died, and his sacred bones are interred in Bristol, the place where every Hindu pilgrim goes to pay his tribute of honor and reverence.

This monotheism, the one true living God—this society in the name of this great God—what were the underlying principles upon which it was established? The principles were those of the old Hindu scriptures. The Brahmo-Somaj founded this monotheism upon the inspiration of the Vedas and the Upanishads. When Raja Ram Mohan Roy died his followers for a while found it nearly impossible to maintain the infant Association. But the Spirit of God was there. The movement sprang up in the fulness of time. The seed of eternal truth was sown in it ; how could it die ? Hence in the course of time other men sprang up to preserve it and contribute towards its growth. Did I say the Spirit of God was there ? Did I say the seed of eternal truth was there ? There ? Where ?

#### DEVENDRA NATH TAGORE LOOKS WITHIN

All societies, all churches, all religious movements have their foundation not without, but within the depths of the human soul. When the basis of a church is outside, the floods shall rise, the rain shall beat, and the storm shall blow, and like a heap of sand it will melt into the sea. Where the basis is within the heart, within the soul, the storm shall rise, and the rain shall beat, and the flood shall come, but like a rock it neither wavers nor falls. So that movement of the Brahmo-Somaj shall never fall. Think for yourselves, my brothers and sisters, upon what foundation your own house is laid.

In the course of time as the movement grew, the members began to doubt whether the Hindu scriptures were really infallible. In their souls, in the depth of their



intelligence, they thought they heard a voice which here and there, at first in feeble accents, contradicted the deliverances of the Vedas and the Upanishads. What shall be our theological principles? Upon what principles shall our religion stand? The small accents in which the question first was asked became louder and louder, and were more and more echoed in the rising religious society until it became the most practical of all problems—upon what book shall true religion stand.

Briefly, they found that it was impossible that the Hindu scriptures should be the only records of true religion. They found that the Spirit of God was the great source of confirmation, the Voice of God was great judge, the Soul of the Indweller was the revealing fountain of truth, and, although there were truths in the Hindu scriptures, they could not recognize them as the only infallible standard of spiritual reality. So twenty-one years after the foundation of the Brahmo-Somaj the doctrine of the infallibility of the Hindu scriptures was given up.

#### WORK OF KESHUB CHUNDER SEN:

##### BRAHMO-SOMAJ FOUNDED ON ALL SCRIPTURES

Then a further question came. The Hindu scriptures are not the only scriptures! Are there not other scriptures also? Did I not tell you the other day that on the imperial throne of India Christianity now sat with the Gospel of Peace in one hand and the sceptre of civilization in the other? The Bible had penetrated into India; its pages were unfolded, its truths were read and taught. The Bible is the book which mankind shall not ignore. Recognizing, therefore, on the one hand the great inspiration of the Hindu scriptures, we could not but on the other hand recognize the inspi-



ration and the authority of the Bible. And in 1867 we published a book in which extracts from all scriptures were given as the book which was to be read in the course of our devotions.

Our monotheism, therefore, stands upon all scriptures. That is our theological principle, and that principle did not emanate from the depths of our own consciousness ; it came out as the natural result of the indwelling of God's Spirit within our fellow believers. No, it was not the Christian missionary that drew our attention to the Bible ; it was not the Mohammedan priests who showed us the excellent passages in the Koran ; it was no Zoroastrian who preached to us the greatness of his Zend-Avesta ; but there was in our hearts the God of infinite reality, the source of inspiration of all the books, of the Bible, of the Koran, of the Zend-Avesta, who drew our attention to His excellences as revealed in the record of holy experience everywhere. By His leading and by His light it was that we recognized these facts, and upon the rock of everlasting and eternal reality our theological basis was laid.

#### SOCIAL REFORM

What is theology without morality ? What is the inspiration of this book or the authority of that prophet without personal holiness—the cleanliness of this God-made temple and the cleanliness of the more glorious temple within. Soon after we had got through our theology the question stared us in the face that we were not good men, pure-minded, holy men, and that there were innumerable evils around us, in our houses, in our national usages, in the organization of our society. The Brahmo-Somaj, therefore, next laid its hand upon the reformation of society. In 1861 the first inter-



marriage was celebrated. Intermarriage in India means the marriage of persons belonging to different castes. Caste is a sort of Chinese wall that surrounds every household and every little community, and beyond the limits of which no audacious man or woman shall stray. In the Brahmo-Somaj we asked, "Shall this Chinese Wall disgrace the freedom of God's children for ever ?" Break it down ; down with it, and away !

Next, my honored leader and friend, Keshub Chunder Sen, so arranged that marriage between different castes should take place. The Brahmins were offended. Wiseacres shook their heads ; even leaders of the Brahmo-Somaj shrugged up their shoulders and put their hands into their pockets. "These young firebrands," they said, "are going to set fire to the whole of society." But intermarriage took place, and widow-marriage took place.

Do you know what the widows of India are ? A little girl of ten or twelve years happens to lose her husband before she knows his features very well, and from that tender age to her dying day she shall go through penances and austerities and miseries and loneliness and disgrace which you tremble to hear of. I do not approve of or understand the conduct of a woman who marries a first time and then a second time and then a third time and a fourth time—who marries as many times as there are seasons in the year. I do not understand the conduct of such men and women. But I do think that when a little child of eleven loses what men call her husband, and who has never been a wife for a single day of her life, to put her to the wretchedness of a life-long widowhood, and inflict upon her miseries which would disgrace a criminal, is a piece of inhumanity which cannot too soon be done away with. Hence intermarriages



and widow-marriages. Our hands were thus laid upon the problem of social and domestic improvement, and the result of that was that very soon a rapture took place in the Brahmo-Somaj. We young men had to go—we, with all our social reform—and shift for ourselves as we best might. When these social reforms were partially completed there came another question.

We had married the widow ; we had prevented the burning of widows ; what about her personal purity, the sanctification of our own conscience, the regeneration of our own souls ? What about our acceptance before the awful tribunal of the God of infinite justice ? Social reform—the doing of public good—is itself only legitimate when it develops into the all-embracing principle of personal purity and the holiness of the soul.

#### PERSONAL REGENERATION

My friends, I am often afraid, I confess, when I contemplate the condition of European and American society, where your activities are so manifold, your work is so extensive, that you are drowned in it and you have little time to consider the great questions of regeneration, of personal sanctification, of trial and judgment, and of acceptance before God. That is the question of all questions. A right theological basis may lead to social reform, but a right line of public activity and the doing of good is bound to lead to the Salvation of the doer's soul and the regeneration of public men.

After the end of the work of our social reform we were therefore led into this great subject. How shall this unregenerate nature be regenerated ; this defiled temple, what waters shall wash it into a new and pure condition ? All these motives and desires and evil im-



pulses, the animal inspirations, what will put an end to them all, and make man what he was, the immaculate child of God, as Christ was, as all regenerated men were ? Theological principle first, moral principle next, and in the third place the spiritual of the Brahmo-Somaj.

Devotions, repentance, prayer, praise, faith ; throwing ourselves entirely and absolutely upon the Spirit of God and upon His saving love. Moral aspirations do not mean holiness ; a desire of being good does not mean to be good. The bullock that carries on his back hundredweights of sugar does not taste a grain of sweetness because of its unbearable load. And all our aspirations, and all our fine wishes, and all our fine dreams, and fine sermons, either hearing or speaking them—going to sleep over them or listening to them intently—these will never make a life perfect. Devotional prayer, direct perception of God's Spirit, communion with him, absolute self-abasement before his majesty ; devotional fervor, devotional excitement, spiritual absorption ; living and moving in God—that is the secret of personal holiness.

And in the third stage of our career, therefore, spiritual excitement, long devotions, intense fervor, contemplation, endless self-abasement, not merely before God but before man, became the rule of our lives. God is unseen ; it does not harm any body or make him appear less respectable if he says to God, "I am a sinner ; forgive me." But to make your confessions before man, to abase yourselves before your brothers and sisters, to take the dust off the feet of holy men, to feel that you are a miserable wretched object in God's holy congregation—that requires a little self-humiliation, a little moral courage. Our devotional life, therefore,



is two-fold, bearing reverence and trust for God and reverence and trust for man, and in our infant and apostolical church we have, therefore, often immersed ourselves into spiritual practices which would seem absurd to you if I were to relate them in your hearing.

### PROGRESSIVENESS OF THE BRAHMO-SOMAJ :

#### THE NEW DISPENSATION

The last principle I have to take up is the progressiveness of the Brahmo-Somaj. Theology is good ; moral resolutions are good ; devotional fervor is good. The problem is, how shall we go on ever and ever in an onward way, in the upward path of progress and approach toward divine perfection? God is infinite ; what limit is there in His goodness or His wisdom or His righteousness ? All the scriptures sing His glory ; all the prophets in the heaven declare His majesty ; all the martyrs have reddened the world with their blood in order that His holiness might be known. God is the one infinite good ; and, after we had made our three attempts of theological, moral and spiritual principles, the question came that God is the one eternal and infinite, the inspirer of all humankind. The part of our progress then lay toward allying ourselves, toward affiliating ourselves with the faith and the righteousness and the wisdom of all religions and all mankind.

Christianity declares the glory of God ; Hinduism speaks about His infinite and eternal excellence. Mohammedanism, with fire and sword, proves the almightiness of His will ; Buddhism says how joyful and peaceful He is. He is the God of all religions, of all denominations, of all lands, of all scriptures, and our progress lay in harmonizing these various systems, these various prophecies and developments into one great



system. Hence the new system of religion in the Brahmo-Somaj is called the New Dispensation. The Christian speaks in terms of admiration of Christianity ; so does the Hebrew of Judaism ; so does the Mohammedan of the Koran ; so does the Zoroastrian of the Zend-Avesta. The Christian admires his principles of spiritual culture ; the Hindu does the same ; the Mohammedan does the same. But the Brahmo-Somaj accepts and harmonizes all these precepts, systems, principles, teachings, and disciplines, and makes them into one system, and that is his religion. For a whole decade my friend, Keshub Chunder Sen, myself and other apostles of the Brahmo-Somaj have travelled from village to village, from province to province, from continent to continent, declaring this New Dispensation and the harmony of all religious prophecies and systems unto the glory of the one true living God. But we are a subject race ; we are uneducated ; we are incapable ; we have not the resources of money to get men to listen to our message. In the fulness of time you have called this august Parliament of Religions, and the message that we could not propagate you have taken into your hands to propagate. We have made that the gospel of our very lives, the ideal of our very being.

I do not come to the sessions of this Parliament as a mere student, not as one who has to justify his own system. I come as a disciple, as a follower, as a brother. May your labors be blessed with prosperity, and not only shall your Christianity and your America be exalted, but the Brahmo-Somaj will feel most exalted ; and this poor man who has come such a long distance to crave your sympathy and your kindness shall feel himself amply rewarded.

May the spread of the New Dispensation rest with



you and make you our brothers and sisters. Representatives of all religions, may all your religions merge into the Fatherhood of God and in the brotherhood of man, that Christ's prophecy may be fulfilled, and mankind may become one in the kingdom of God, our Father.

[At the conclusion of this address the multitude rose to their feet and led by Theodore F. Seward, sang the hymn, 'Nearer my God, to Thee.']



# THE WORLD'S RELIGIOUS DEBT TO ASIA

*Friday, the 22nd September, 1893*

## SPIRITUAL INSIGHT INTO NATURE

**T**HE first gift conferred by Asia on the religious world is insight into nature. The hymns of the Vedas, the gathas of Zend, the utterances of David and Isaiah, the Suras of the Koran, all bear evidence of this. The Oriental discovers, contemplates and communes with the Spirit of God, who, in his view, fills all creation. Nature is not a mere stimulus to mild poetry; nature is God's abode. He did not create it and then leave it to itself, but He lives in every particle of its great structure. Nature is not for man's bodily benefit, but for his spiritual emancipation also. It is not enough to say the heavens are God's handiwork, but the heaven is His throne, the earth is His footstool. Our Nanak said,

"Behold, the sun and the moon are his altar-lights, and the sky is the sacred vessel of sacrifice to Him."

In the vast temple of nature Asia beholds the Supreme Spirit reigning, and worships Him through the great objects His hand has made. Nay, more, the Oriental beholds in nature the image of God.

"I offer my salutations unto the bountiful Lord," says Yogavasista, "who is the inner soul of all things, reveals Himself in heaven, in earth, in the firmament, in my own heart, and in all around me."

To the Asiatic the Immanent Spirit embodies Himself in nature's beauty and sweetness, to be immersed in which is to be immersed in God Himself. We receive from every object, we see a suggestion of



something unseen, something higher, inner, something divine and immortal.

"Whatever is on earth," the Persian poet Sadi says, "is the resemblance and the shadow of something that is in the spheres : again, that light is the shadow of something more resplendent, and so up to the light of lights."

When no audible speech was heard what meant the royal psalmist by saying,

"The heavens declare the glory of God, day uttereth speech unto night, and night showeth knowledge unto night ?"

It was the law of the Lord, His statutes, His precepts that filled David's heart, and he heard the celestial music of his own contemplation, re-echoed in all the universe.

"When," says the Bhagavadgita, "Arjuna, the faithful warrior, looked up to the divine form he saw there the glory of the mountains, the sweep of the rivers, the bloom of the flowers, and the animated beauty of mankind."

This does not mean that nature and God are one, but nature is the primary form and image of God's spirit.

The book of creation is in God's handwriting—it is His language ; nature is His revelation. The roar of the hurricane is a feeble echo of His eternal voice. The thunders of the sea breaking in fury over the immovable rocks are the faintest utterances of His might. The midnight firmament with its mighty arches of light, shows His vast bosom bending over the repose of the good and the bad alike.

The forces of nature strike the Asiatic not as blind or fantastic, but as the manifestations of a personal will. The life of nature is the life of God. Our own personality, which originates so many activities, unfolds a Person who originates and preserves the universal powers of all things which are not ours, nor ourselves. Every force is the will-force of the Almighty. In Asia,



therefore, nature is not a mere design, or mere law, or uniformity, but the arena of God's personal activity.

But personal activity means Providence. When the Spirit fills all things, is imaged in all things, is revealed by all things, and as a person God presides over all activities, the whole world is full of His Providence. It is for this reason that Vedic sages beheld in even force and phenomenon of nature an inworking light of the Divinity. There was God in the sun, God in the Himalayas, God in the all-investing sky, God in the expanse of the round blue sea, but all these Gods merged into one Supreme Brahma the meaning of which word is "God is great, and makes everything great." Thus the senses and the soul form a vast organ on which the contemplation of nature plays her august harmony, and through which insight makes her supernatural yet most natural revelations.

How then can we tire of our mountains and rivers, or the sacred solitude of the forests? Mount Sinai is neither cold nor dumb ; but there is no Moses to hear the commandments, or bare his feet to the burning bush. The roses of Shiraz are still in bloom, the nightingale's song still fills the midnight silence but there is no Hafez to realize that the Great Beloved dwells in the garden and welcomes his faithful devotee. The fountain of Zemzem flows on by the side of Mecca but the Prophet is gone for ever, and the pilgrim hordes spread infection and uncleanness. Nature is spiritual still, but man has become material, and Asia calls upon the world to once more enthrone God in His creation. Reconciled with nature, at one with the creation, inspired by the Soul of beauty in all things, Asia is at one with God.



## BEHOLDING THE SPIRIT OF GOD WITHIN

The second lesson which Asia teaches is introspection. This means beholding the Spirit of God within your own heart; it is spirituality. Nature inspires the Old Testament, Job, Ezekiel, Solomon ; the Rig Vedas, the Avesta ; the Spirit makes the New Testament, the Upanishads, the religion of Sadi and Mowlana Roun. Is there any light of beauty, or intelligence, or harmony, in outward things which has not its original seat in the mind of the observer ? From observation to introspection the step is easy and natural. On the framework of your own soul the warp and woof of all the worlds are woven, the universe of light and order is to be seen within. There is no glory without which the soul does not put there from within itself. This marvelous creation is sometimes described as a subjective dream, a medium of communion between the human and the divine, the self-manifestation of the Spirit Who appeals through our senses to the kindred spirit within us.

Neither in scripture, nor in nature, nor in church, nor in prophet is the Spirit of God realized in His fulness. But in man's soul, and there alone is the Spirit of God fully revealed. He who has found Him there has found the secret of the Sonship of man.

"Believe me, the hour cometh when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father. But the hour cometh and now is when the true worshipper shall worship the Father in spirit and in truth ; for the Father seeketh such worship. God is a spirit and they that worship Him must worship Him in spirit and in truth."

Until, therefore, we behold God as the Spirit in the only spirit realm we have access to, namely our own



souls, how is true worship possible? The Taitirya Upanishad says,

"When the devotee is established within the unseen, formless, unspeakable Spirit of God in himself, only then is he perfectly fearless."

This sense of the supreme fact of the Spirit's indwelling glows into attitudes of blessedness which intensifies every other faculty of the soul. All mental powers turn themselves into channels through which the abundance of divine manifestation pours within. The sentiments, the imagination, the powers of intelligence, the sense of beauty, the power of invention, the resolutions of the will, are all kindled into that spirit of prophetic fire which glows in the inspiration of the Orient.

And thus Asiatic philosophy whether Hindu, or Gnostic, or Sufi is the philosophy of the Spirit, the philosophy of the Supreme Substance, not of phenomena only. All Asiatic poetry breathes the aroma of the sacred mansions, glows with the light of the dawning heavens. The deepest music is spiritual music, the noblest architecture is raised by the hand of faith. When the Spirit of God indwells the spirit of man, literature, science, the arts, nay, all ideals and all achievements find their natural source, the whole world is spiritualized into a vision of the Eternal.

Has the spiritual nature an end to its possibilities? The Oriental mind does not really deny the being of the outward world, but, seeing God within its own being, the outer becomes only a phase of the inner spirit. It is not logic, nor observation, nor even the scripture, that reveals God to the rapt Oriental mind; it is through his own instincts that he has the deepest view of the unity and perfection of the Godhead. No dialectic subtlety or analytic skill is unknown in the



East, but there the philosopher is the seer also. Asia has the seeing of God within her spirit, and what is seen cannot be disproved by what is said. The progress of true religion is not in the conversion of the so-called heathen, but in the conception, the inspiration, and the realization of the ideal of the man of spirit.

The Supreme Spirit manifests Himself in the soul as reason, as love, as righteousness, as joy. The product of reason is wisdom, and true wisdom is universal.

"In the beginning was the Word, and the Word was with God, and the Word was God."

What is true in Asia is true in Europe, what is true before Christ is true after Christ, because Christ is the spirit of truth. Whoever conceives the unmixed truth in science or in faith, in art or in literature, conceives the imperishable and the eternal.

In the high realms of that undying Wisdom the Hebrew, the Hindu, the Mongolian, the Christian are ever at one, for that Wisdom is no part of themselves, but the self-revelation of God. The Hindu books have not plagiarized the Bible, Christianity has not plundered Buddhism, but Universal Wisdom is like unto itself everywhere. Similarly Love, when it is unselfish and uncarnal, has its counterpart in all lands and all times. The deepest poetry whether of Dante, Shakespeare, or Kalidas is universal. The Love of God repeats itself century after century in the pious of every race; the love of man makes all mankind its kindred. True holiness is the universal ideal, however much personal prejudices or passions stand in the way of the light. Hence Asia seeking the Universal God in her soul has discovered God in all the world.

This process of seeking and finding God within is an intense spiritual culture known by various names



in various countries; in India we call it Yoga. The self-concentrated devotee finds an immersion in the depths of the Indwelling Deity. God's reason becomes man's reason, God's Love becomes man's love, God and man become one. Introspection finds the universal soul—the over-soul of your Emerson—beating in all humanity, and the human and Divine are thus reconciled.

#### RAPTUROUS WORSHIP

In the third place Asia has taught the world to worship. Asia is the land of impulse. Religion there has meant always sentiment, joyousness, exaltation, excitement in the love of God and man. All this impulse the Asiatic throws into his worship. With us Orientals worship is not a mere duty; it is an instinct, a longing, a passion. There is a force that draws every drop of dew into the sea, a spark into the conflagration, a planet to the sun. They feel in the East a similar force of impulse drawing them into the depth of God. That is worship.

"As the hart panteth for the brook of living water so my soul panteth for God."

Routines and rituals are indeed known in the East; they are to keep the undevout in the practice of religion. But for the spiritual the impulse towards God is irresistible. The love of God is a growing passion, a wine that inebriates, a madness of the spirit. The holy festival in the East, whether it is a song or a ceremony, a praise or a prayer, is an intense excitement. This longing for the companionship of the Spirit is half human, half divine. It is man calling after God, and God calling after man. No devotional act is complete which is not an act of mutual advance on the part of God and of



man ; no prayer is true which does not bring with it a blessed consciousness of acceptance. But worship is then worthy of heaven when it is uttered in tearful and fervid love. When the devotee feels conscious that he is accepted, an ecstasy of trust fills him, the rapture of Divine response overpowers him. He cries, he laughs, he sings, he dances, he falls into a trance. Such phenomena are not confined to one religion or one country. The Hebrew Miriam danced and the congregation played upon clamorous instruments of music. Mohammed fell into fits of unconsciousness. Hafez was reputed as a mad man. The Vaishnavas of India dance and violently sing in their devotional excitement. The Bhagavat Puran thus describes the condition of the devout worshipper,—

“ He sings the names of the Dearest One, his heart is melted with holy love, he laughs loudly, or he cries, or ceaselessly prays, and at last overcome by uncommon impulses dances like a man beside himself.”

This kind of excitement cannot be agreeable or suitable to all men, but it shows the extremes to which devotional impulses run in Asia.

The uttered worship of the East none can limit. Can any one number the songs of praise, the invocations, the entreaties which rise night and day like the ceaseless rush of many waters to the throne of Heaven? The universe itself is to the Oriental like a vast devotee who uttereth ceaselessly the words of adoration, and we, each one of us, feebly respond to these utterances ; blessed is he who responds from his deepest heart. But at last speech becomes inadequate, and devotion lapses into silence. Our worship is then profoundest when we find no language adequate to express our love and trust. The East, therefore, cultivates the habit of



devotional silence. But silence also becomes too oppressive, and takes shape in the offerings and acts of worship. Flowers, incenses, sacrificial fires, sacramental food, symbolic postures, bathings, fastings, and vigils are oftentimes more eloquent than words. There is no spirit without form. Ceremonies without spirit are indeed dangerous, but when words fail before God symbols become indispensable.

All true worship is twofold in its direction. It is Godward, and it is manward. The honor and love of God are sure to lead to the honor and love of man. In Asia we almost worship our spiritual guides ; we almost idolise the objects we love. The man of God stands next to God. We do not understand spiritual democracy; we look out for towering personalities, nay even in loving our equals and inferiors we are fired by a divine enthusiasm. As there are various moods in our relation to God, the child-like, the friend-like, the servant-like, the lover-like, so there are various moods in our relation to man. Opposite moods are reconciled in the character of the spiritual man. Tenderness and sternness, rebuke and forgiveness mingle into a strange dignity. Meekness, penitence, gentleness, forgiveness, affectionateness, lofty indignation, weeping compassion are attitudes of the love of man. The devotee is not only loving to man, but kind and compassionate also to all living things. The beatitudes of the Sermon on the Mount, the sweet humanities of Buddha, thus become realities of the true instinct of worship.

Adoration fails, the flower fades, the fire quenches, the incense is turned into dust, but when the spirit of the devotee abides in the rapture of joy and love within the depths of God, it forgets the world's distractions and the world's ways of worship. When similarly the



love of man becomes to it a passion, it becomes one with mankind. Oneness with God and man, therefore, in perfect love is the ideal of Eastern worship.

#### RENUNCIATION—LAW OF SPIRITUAL PROGRESS

In the fourth place, what lesson do the hermitages, the monasteries, the cave temples, the disciplines and austerities of the religious East teach the world? Renunciation. The Asiatic apostle will ever remain an ascetic, a celibate, a homeless Akinchana, a Fakir. Orientals are all the descendants of John the Baptist. Any one who has taken pains at spiritual culture must admit that the great enemy to a devout concentration of mind is the force of bodily and worldly desire. Communion with God is impossible so long as the flesh and its lusts are not subdued. Hence renunciation has always been recognized as a law of spiritual progress in Asia. It is not mere temperance but positive asceticism ; not mere self-restraint but self-mortification ; not mere self-sacrifice, but self-extinction ; not mere morality but absolute holiness. The passion for holiness conquers the passion for self-indulgence, and leads to much voluntary suffering. Poverty, homelessness, simplicity have characterised the East. The Brahmins do not charge a fee for teaching the sacred knowledge of the Vedas, and the missionaries of the Brahmo-Somaj never take a salary but live upon alms.

The foxes had holes, the birds had nests, but the Son of Man had naught where to lay his head. To the gates of Kapilavastu, where he was to be Lord and King, Buddha went as a wandering mendicant with his alms bowl in his hand, begging from house to house. The sight was too painful for the feelings of the aged king, his father, so that he entreated the illustrious mendicant



would go to beg elsewhere, and not bring shame to the royal house he had forsaken. Buddha calmly replied,

"You, O King, are faithful to your ancestors who were kings, but I am equally faithful to my ancestors who were all mendicants."

Mohammed lived in a cave and found enough nourishment on a few dates. The Fakeer in Moslem countries and the Sadhu in India are regarded with universal awe. Those orders of Christian, who, like the Roman Catholics, have adopted this principle of renunciation, have made the greatest impression upon Asiatic communities. It is a sign of the times that even Protestant orders are reverting to the Monastic principle of Asia. This has its danger, but it is still more dangerous to allow carnality and worldliness to mix in a spiritual man's life. Jesus presided at the marriage feast, Sakya-Muni shocked his early disciples by eating hearty meals; Mohammed married wives; Nanak, the founder of the Sikhs, kept a shop; St. Paul stood upon his political rights as a Roman Citizen, not because of worldly-mindedness, but in the faithful discharge of their holy duties. Their hearts were austere and unselfish as ever.

Once upon a time, so goes the Indian legend, the saintly ascetic Sukdeva visited the palace of the royal devotee Raja Janak. The man of austerity was struck at the wealth and magnificence of his host. The throne on which he sat, his wives, his attendants, his robes, his chariots disgusted Sukdeva. Raja Janak, by insight, knew the thoughts of his simple-minded guest. To disabuse him Janak suddenly set on fire his palace by the power of magic. There was a fearful uproar, everybody hurrying to save what was most precious to himself. Even Sukdeva rushed to snatch away from



the fire a narrow strip of rag, worn round his loins, his only belonging which he had hung up to dry. Only Raja Janak sat calmly, smiling, free from care. The fire was as soon put out as it had been set up, and the royal devotee, addressing the ascetic saint said,

“Thou, O Sukdeva, lost thy peace when thy rag was threatened, but I could look calmly on while all my palace with its wealth was burning to ashes. Renunciation is not to abstain from much and be over-fond of the little, but to retain our peace at the loss of everything we have, be it little or great.”

Self-conquest or renunciation is but one part of the culture of the will into spirituality. Those who make austerity the object of their religion are led often to monstrous pride and extravagance. The other and more important part is obedience, self-consecration, merging one's self into the Supreme Self of God, and the sublime service of humanity. Self-discipline is only a means to the higher end of reconciliation and oneness with the will of God. The grain of wheat falls and dies in the earth not that it may be extinguished for ever, but that it may produce a hundred fold of its kind, and he who spends his life for God, keeps it unto immortality. Death has been, and always will be, the price of the attainment of God and the service of man, death of all self and carnality. Who can say, who did say, “Not my will, but thine be done?” He who struggled with the last cup of agony, and who looked up to serve God and man while the murderer was at the gate. Call it renunciation, call it stoicism, call it death, the fact is there that he who dies to himself can only find rest in God or reconciliation with man. This great law of self-effacement, poverty, suffering, death, is symbolised in the mystic cross so dear to you and to me. Christians, shall you ever repudiate Calvary?



Oneness of will and character is the sublimest and most difficult unity with God, it means much suffering, often death. And that lesson of unity Asia has repeatedly taught the world.

#### MYSTIC SPIRITUALITIES OF ASIA

Thus by insight into the immanence of God's Spirit in nature, thus by introspection into the fullness of the Divine Presence in the heart, thus by rapturous and loving worship, and thus by renunciation and self-surrender Asia has learned and taught wisdom, practised and preached contemplation, laid down the rules of worship, and glorified the righteousness of God.

But how can I, within a brief half-hour, describe the mystic spiritualities of a great continent, from which all religions, all prophets, all founders, all devotions, and all laws of righteous life have come? I have uttered only a faint cry, and leave the rest to your spiritual discernment. I know Asia has to learn a great deal from the West. I know that even such qualities of the Asiatic as I have described require to be assimilated in a New Dispensation of God, the future religion of mankind. But Europe has gone out to the East and the New Religion has dawned in the Brahmo-Somaj. In the West you observe, watch, act and speculate. In the East we contemplate, commune and suffer ourselves to be carried away by the Spirit of the universe. In the West you wrest from Nature her secrets, conquer her, she makes you wealthy and prosperous, you look upon her as your slave and sometimes fail to realise her sacredness. In the East Nature is our Eternal Sanctuary, the throne of our Everlasting Temple ; and the sacredness of God's creation is only next to the sacredness of God himself. In the



West you love equality, you respect man, you seek justice. In the East love is the fulfilment of the law ; we have hero-worship, we wait for the incarnations of God. In the West you establish the moral law, you insist upon propriety of conduct, you are governed by public opinion. In the East we aspire, perhaps vainly aspire, after absolute self-conquest, and the holiness which makes God its model. In the West you work incessantly, and your work is your worship. In the East we meditate and worship for long hours, and worship is our work. Perhaps one day, after this Parliament has achieved its success, the western and eastern man shall combine to support each other's strength, and supply each other's deficiencies. And then that blessed synthesis of human nature shall be established which all prophets have foretold, and all the devout souls have sighed for.

Some years ago, when I saw Professor Tyndall after his great Belfast address, he spoke to me thus,

"The sympathies of such men as you are the crumbs of comfort left me in my unpopularity. Because I will not accept religion in the hands of those who have it not, they revile me. I complain not. True religion once came from the East, and from the East it shall come again."

This, perhaps, was too great a compliment, at least I regarded it as such. But looking back into the past it cannot be denied that the world's religious debt to Asia is very great. In the East we are a subject race ; we are talked of with contempt ; the Asiatic is looked upon as the incarnation of every meanness and untruth. Perhaps we partly deserve it. Perhaps in being allowed to associate with you, free and noble children of the West, we shall learn what we have failed to learn hitherto. Yet in the midst of the



sadness, the loneliness, the prostration of the present, it has been some consolation to think that we still retain sparks of our ancient spiritual fire, it is some consolation to reflect on the prophecy of Ezekiel, "Behold, the glory of the Lord cometh from the way of the East!"



## FAREWELL TO PARLIAMENT

*Wednesday, the 27th September. 1893*

**B**RETHREN of Different Faiths, this Parliament of Religions, this concourse of spirits is to break up before to-morrow's sun. What lessons have we learned from our incessant labors? Firstly, the charge of materialism laid against the age in general, and against America in particular, is refuted for ever. Could these myriads have spent their time, their energy, neglected their business, their pleasure, to be present with us, if their spirit had not risen above their material needs or carnal desires? The spirit dominates still over matter and over mankind.

Secondly, the unity of purpose and feeling unmistakably shown in the harmonious proceedings of these seventeen days teach that men with opposite views, denominations with contradictory principles and histories, can form one congregation, one household, one body, for however short a time, when animated by one spirit. Who is or what is that spirit? It is the Spirit of God himself. This unity of man with man is the unity of man with God, and the unity of man with man in God is the kingdom of heaven. When I came here by the invitation of you, Mr. President, I came with the hope of seeing the object of my lifelong faith and labors, viz. the Harmony of Religions effected. The last public utterance of my leader, Keshub Chunder Sen, made in 1883 in his lecture called "Asia's Message to Europe," was this,

"Here will meet the world's representatives, the foremost spirits, the most loving hearts, the leading thinkers and devotees



## FAREWELL TO PARLIAMENT

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of each Church, and offer united homage to the King of kings and the Lord of lords. This Central Union Church is no utopian fancy, but a veritable reality, whose beginning we see already among the nations of the earth. Already the right wing of each Church is pressing forward, and the advanced liberals are drawing near each other under the central banner of the New Dispensation."

"Believe me, the time is coming when the more liberal of the Catholic and Protestant branches of Christ's Church will advance and meet upon a common platform, and form a broad Christian community in which all shall be identified, in spite of all diversities and differences in non-essential matters of faith. So shall the Baptists and Methodists, Trinitarian and Unitarian, the Ritualists and the Evangelical, all unite in a broad and universal church organization, loving, honoring, serving the common body while retaining the peculiarities of each sect. Only the broad of each sect shall for the present come forward, and others shall follow in time."

"The base remains where it is ; the vast masses at the foot of each Church will yet remain perhaps for centuries where they now are. But as you look to the lofty heights above, you will see all the bolder spirits and broad souls of each church pressing forward, onward, heavenward. Come then, my friends, ye broad-hearted of all the churches, advance and shake hands with each other and promote that spiritual fellowship, that kingdom of heaven which Christ predicted."

These words were said in 1883, and every letter of the prophecy has been fulfilled. The kingdom of heaven is to my mind a vast number of concentric circles with various circumferences of doctrines, authorities and organisations from outer to inner, from inner to inner still, until heaven and earth become one. The outermost circle is belief in God and the love of man. In the tolerance, kindliness, goodwill' patience and wisdom which have distinguished the work of this Parliament, that outermost circle of the kingdom of heaven has been described. We have influenced vast



numbers of men and women of all opinions and the influence will spread and spread. So many human units drawn within the magnetic circle of spiritual sympathy cannot but influence and widen the various denominations to which they belong. In the course of time those inner circles must widen also, till love of man and the love of God are perfected in one Church, one God, one Salvation.

I conclude as I began by acknowledging the singular cordiality and appreciation extended to us orientals. Where every one has done so well we did not deserve special honor, but undeserved as the honor may be, it shows the greatness of your leaders and especially of your chairman, Dr. Barrows. Dr. Barrows, humanly speaking, has been the soul of this noble movement. The profoundest blessings of the present and future generations shall follow him.

And now Farewell. For once in history all religions have made there peace, all nations have called each other brothers, and their representatives have for seventeen days stood up morning after morning to pray to Our Father, the universal Father of all, in heaven. His will has been done so far, and in the great coming future may that blessed will be done further and further, for ever and ever. [Applause]



# LETTERS TO THE BRAHMO PUBLIC

## FAREWELL TO THE CHURCH

BRETHREN,

THE time has at last come when I must say Goodbye. God be with you. Pray that He be with me also. His Spirit calls me, my whole nature responds, and I hear in my heart your united voices saying Amen ! Yet the moment of separation is painful, and we are to look up to God for comfort. If there be sorrow in our hearts, let it be devout sorrow, because such sorrow purifies, softens, and prepares the soul for the grace of God. But let us not feel troubled ; let us rejoice, because we are called to take part in the glory of God, and the blessedness of His kingdom.

Brethren, thrice during the last twenty years has the occasion come to me to travel far into foreign countries with the message of truth, and the gospel of God's wonderful doings in India. In 1874 it was an impulse, not improbably stirred by the effect of the Minister's great success in England four years before, but the impulse was nonetheless the action of the indwelling Inspirer who suggests the secrets of man's destiny, and teaches him how to work it out. My first European visit was a great education, an opening into a future of usefulness. My tour round the world in 1883 was the result of a deeper impulse, the fulfilment of an ideal cherished within the heart for a long time, often and often laid before the altar of the All-Holy for blessing



and confirmation, imparted in confidence to the best friend I had, namely Keshub Chunder Sen himself, and carried out in the fulness of opportunity to the undoubted glory of God. You, my faithful friends, helped me with means and with sympathy, so much so that but for your generous help I could not possibly enter into my mission, in which both I myself and you all had devout faith, a faith justified by events. Indeed some doubted and drew back, and behaved spitefully, as they do now, but great undertakings have always had to count with such, and their opposition must not be treated too seriously. Now at last comes the third, and, as I believe, the last of such occasions. This time the impulse did not have its origin within my heart, it came from without. It was not an *impulse* so much as a *call*; and in the voice of that call I heard the utterance of the Spirit of God, and the spirit of Humanity at the same time. The response of my soul was full to overflowing, like the tide of the sea. Once for all I felt that God and man equally demanded such service as it was in my power to give, that the age called upon me to justify and bear evidence to the great Dispensation of the Spirit, which has come to the Brahmo-Somaj. I felt and still feel as if the light which had come to India was breaking out like a long-delayed dawn upon other skies, in other lands, and that like a pilgrim from the East I must go to lay my humble tribute at the altar of the world's destiny. Aged, feeble, friendless, poor, how dare I make the long pilgrimage? But the Voice says Go, the Church says Go, the whole world says Go. Something within me says Go! Therefore to go have I girded up my loins. At the time of parting I will address you a word or two which I beseech you to hear



carefully, and ponder over at your leisure.

This Parliament of Religions is an event in the spiritual history of the world, whose significance is to be sought for in the revelation of the accomplished purpose of God. It makes actual what the best seers of the century have foretold without hesitation. Just listen to what our own revered Minister said in the very last public utterance he made on "Asia's Message to Europe,"—

"Here will meet the world's representatives, the foremost spirits, the most loving hearts, the leading thinkers and devotees of each Church, and offer united homage to the King of kings, the Lord of lords. This Central Union Church is no utopian fancy, but is a veritable reality whose beginning we see already among the nations of the earth. Already the right wing of each Church is pressing forward, and the advanced liberals are drawing near each other under the central banner of the New Dispensation." "Believe me, the time is coming when the more liberal of the Catholic and Protestant branches of Christ's Church will advance and meet upon a common platform, and form a broad Christian community in which shall all be identified, in spite of diversities and differences in non-essential matters of faith. So shall the Baptist and the Methodist, the Trinitarian and the Unitarian, the Ritualist and the Evangelical, all unite in a broad and universal church organisation, loving, honoring, serving the common body, while retaining the peculiarities of each sect. Only the broad of each sect shall for the present come forward, and others shall follow in time. The base remains where it is. The vast masses at the foot of each Church will yet remain perhaps for centuries where they now are. But as you look to the lofty heights above, you will see all the bolder spirits and broad souls of each Church pressing forward, onward, heavenward. Come then my friends, ye broad-hearted of all Churches, advance and shake hands with each other, and promote that spiritual fellowship, that kingdom of heaven which Christ predicted."

This was said in 1883, and now the Parliament of Religions fulfils every word of the prophecy, as if it was



uttered with full knowledge of what was going to take place in the course of ten years. The Chicago Congress must therefore not be looked upon as a human event, but an evolution of the century, or rather the revelation of the purpose of God which confirms by historical fact the utterance and insight of His far-seeing devotees. For, believe me, all revelation is the objective evidence of subjective impulse. The Inspirer demonstrates by fact the truth of the insight He first gave. What then is the revelation? This, that all nations and all creeds taking their stand on the ground of simple Theism, shall unfold through their representatives unto mankind what is truly God-given and saving in their respective teaching. And the mutual messages thus delivered shall be received in reverence and trust by the whole world. Brethren, have we not been laboring to establish this very revelation during the whole period of our missionary career, is this not the burden of the whole song of the New Dispensation? The very ends of the earth thus bear evidence to the inspiration of our Church, and what we have here said and done imperfectly, is going to be said and done elsewhere in forms approaching closer to perfection. For once at least the world will present the spectacle of all nations recognising God as the universal Father, and accepting His children as brothers in a universal family.

But this Parliament is not going to be a social gathering only, or even a theological congress to discuss the philosophy of religion. It will have a devotional side, it will mean spiritual co-operation, practical aims, the moral regeneration of mankind. India's message shall not be a mere creed. Though indeed the highest reason be on our side in our simple theistic conceptions of God, immortality, and duty, yet the



peculiar gospel which the Brahmo-Somaj preaches is the gospel of spiritual life and insight. Our religion has taught us the secret harmonies of life. The principle of absorbed communion with the Spirit of God in nature, in one's soul, in all forms of humanity, is harmonised with the principle of absorbed activity to give effect to Thy will, O God, in the busy scenes here on earth where thou hast sent Thy elect. These ten years, since Keshub's death, I have spent long periods in the Himalayan solitudes in the closest contemplation of the blessedness of the Deity and His perfections. Not very long hence, the Spirit willing, I hope to place before you my brethren the fruits of my communion. But now I am roused from the depths of mystic thought to go forth into the very thick of the world's Great Fair, and there, in all zeal and simplicity, justify the law of apostolic life. The law is that the devotee shall realise the utmost intensity of his Yoga communion in the most opposite conditions and circumstances. If heat and cold, or day and night make no difference to him, if he is to keep awake where others sleep, or sleep where others awake, he shall rest absorbed in God where others are absorbed in the world; he shall do every duty assigned to him as the direct command of God; being in the earth he shall be above the earth. Brethren, let the most crowded thoroughfares of the city be steeped in the profoundest solitude of spiritual communion, and the mountain fastnesses be as the city of God, peopled with the invisible spirits of the immortals. Over rocks and roads, in Kurseong and in Calcutta, have I wandered for long intervals in all seasons and weathers, to practise this great harmony, and now comes the time when my familiar self-discipline is to be tried as in a fire. Shall I succeed,



shall I be counted worthy to glorify God? I tremble at the thought. My exceedingly beloved, be ye few or many, in whichever part of the country ye dwell, let your benedictions fall in a shower upon my low-bent head. Pray that I may be given the grace to uphold the high standard of apostolic life before the assembly of the world's wise men, and though myself not wise I may depend upon the light and leading of God's blessed Spirit, and upon the heavenly wisdom of His revelation to the age.

We, men of the Brahmo-Somaj of India, are the disciples of all religions. Our scriptures shine with the lights of all sacred books. Our pantheon is crowded with the prophets of all lands. Our principles and disciplines assimilate the spiritual experience of all great communities. The best and most high-minded among them shall find in us their followers. We love all, honor all. In all do we find, though not equally, the unmistakable signs of the Spirit. We are enemies to none, though some take us to be their enemies. Because the Son of Man, the heir to all humanity, the heir to all divinity, is with us and in us as the centre of spiritual life to each man, as well as to the Church as a whole. The love of God in Christ has given me the love of humanity, so that when despitefully used, as a willing servant of God, I have no right to be angry. To bear all, to believe all, to hope all, to serve all amidst these scenes of conflict and in a household of trouble and discord is no easy thing. Sooner and with less effort can we take by the hand the alien and the stranger at the gate, but it is grievous to give the kiss of peace to our own kinsmen, the offence of our own flesh and blood seems always sore. Yet it is here above all the Church of the New Dispensation must



show its peculiar example. The reconciliation abroad must draw its force from the reconciliation at home, and that again its force from the reconciliation in the heart. If the heart within thy heart hates and distrusts what good is there in any formal union? If thy heart is at peace with all men, blessing all, praying for all, ever intent upon returning good for evil, regarding your own loss as gain, then indeed the time has come for thee to enter into the New Kingdom. My brethren, bear witness with me that nothing is so hostile to this Dispensation of the Spirit as the cruel exclusiveness of sectarianism. Hate no man, no sect, no party ; love all, and by the power of love discern what is excellent in each ; admire and adopt that excellence. It has become an easy thing now to profess to love the Christian, the Hindu, the Buddhist ; but impracticable for the Brahmos to love each other. This impracticable thing it has been my endeavour to practise, especially during the last ten years. No person, because he belongs to any particular party, is an object of ill-feeling to me, no party because it has said or done anything to offend my ideas is hateful to me. Bound to love all, and treat with genuine kindness every brother and sister, whether for me or against me, I am not bound to take part in your quarrels and misunderstandings. You may exclude whomsoever you like ; for the sake of differing opinions I will exclude none. In the presence of God, and before the witness of man I wash my hands clean of all private and personal hatreds. When I am going to take part in the world-embracing august sacrament of the fraternity of all nations, shall I regard my lifelong friends with hatred ? Going to give and receive love in other lands shall I leave home and its familiar inmates with a malediction ? God forbid ! On the contrary I will



pray and trust that the differences and dislikes amongst you cease for ever. And if they do not cease, surely I have no part or lot in them. I have no part in what is wrong, or false, or unjust amongst you. I identify myself only with your goodness and godliness. I have respected and tried to co-operate with each so far as opportunity was found. I have tried to unite all amidst every discouragement. Only personal unholiness and immorality I never tolerated, and never shall. I devoutly trust and solemnly believe this is the divinely appointed course for every faithful man in the Brahmo-Somaj of the future.

The essential quality in the servant of God is the holiness of character. For ever and at every moment must he show by example that spiritual life includes the highest morality. The conquest of passion, the forsaking of self-interest, the purity of thought, the consecration of body and mind are only possible when life becomes a continued sacrament for the service of man and the honor of God. In an age of self-indulgence, in the struggle of desires and propensities, amidst the evil examples that beset all things, and the false estimates of character how shall I adhere to the austerity of apostolic life, how shall I keep faithful to the teachings of the dead, or bear the scrutiny of the All-Holy who sees all secrets? I must most wholly trust myself to His keeping, and to your prayers for my welfare. But no more. Dearly beloved brethren, the time has now come for me to suspend my work and words here for a while ; to leave you all far behind, and under the guidance of God to work out my principles amidst other scenes. I go without the slightest fear or misgiving. In the fullness of faith and enthusiasm, poured almost hourly



into my soul by the blessed In-dweller, I go. I go with our simple gospel of One God, One Humanity, One Salvation to the ends of the world as I have gone before. I know my gospel shall overcome every obstacle on the way, and create a response in every faithful child of God. Surely the destiny of God's New Dispensation is to be the National Church of the modern Aryans, and the Universal Church of all mankind. At this time of departure beloved old friends, I would have your tenderest blessings and heartiest prayers for my protection and success. You know all about my worldly circumstances, you know the state of my health, you know the loneliness of my devoted poor wife. The winds are high, the seas are rough, the voyage is long, but God is with me. Give me the parting of your whole-hearted love. Do not entirely forget me, be not indifferent to my great mission. Wherever ye are, and to whatever party ye belong, offer your joint supplications at the throne of Heaven that my labours and sufferings may bring peace, prosperity, and progress to the Brahmo-Somaj, and glory ever-increasing unto the great name of God; our Father here and hereafter. FAREWELL !

PROTAP CHUNDER MAZOOMDAR



## A GLANCE AT THE STATES AND THE PARLIAMENT OF RELIGIONS

*Boston, November. 1893*

MY MOST BELOVED BRETHREN,

THE long-expected sojourn in America has now drawn to its close. In less than a week's time I sail for home. Before I go, and while the impressions are still vivid in my mind, I should like to say a word for your encouragement and cheer.

The first thing that naturally comes to my mind is the Parliament of Religions at whose invitation I left for these parts. Some account of that great conference has already reached you, but no account that has been yet given can fully represent the spirit, the influences, and the bearings of that wonderful assembly. That the representatives of various systems of religion met, many of whom traversed vast distances for the meeting, is a fact striking in itself ; but when one remembers the tranquility, the order, the hearty goodwill, the mutual-subordination, and the unanimity of spirit, in which the proceedings of the three weeks were conducted, it is impossible to avoid the conviction that once for all in history the Spirit of the God of eternal truth removed the minor differences that the universality of religion might be practically demonstrated.

In this great country, or for that matter in all Christendom, there is enough bigotry and exclusiveness still left. I do not say that the millennium has arrived, but I do say that the example of the leaders of so many Christian denominations, the most prominent among them being the Roman Catholic, meeting



together, delivering their highest spiritual message and receiving that of others, shall assuredly widen convictions, expand party limits, and draw men's hearts much nearer than ever they have been before. It is a strange reflection to me how such an uncompromising church organization as that of the Roman Catholics can even for a little while make common cause with the representatives of the Brahmo-Somaj in the avowed object of the latter to establish a universal religion for all mankind. Brethren, I well remember, to my great grief, what a prominent Roman Catholic missionary in Calcutta once said to me when I entreated him to come and speak a few words to my Society for the Moral Improvement of Young men. "If I ever go there," he said, "it will only be to tell you and the representatives of other Christian denominations that you bear on foreheads the brand of heresy and disobedience to God." I came away silent and disappointed, but my disappointment has been more than compensated by the glowing experience of brotherhood and goodwill amongst these Christian denominations (Roman Catholic Cardinals and Bishops included) of all kinds which I found at Chicago. No representative did the least to compromise the integrity of his system or to keep back the claims upon the adherence and appreciation of other communions. Every one did full justice to his constituents, yet strange to say all these conflicting claims and various standpoints unmistakably contributed to form the striking unity for the fundamental aspirations of them all.

Most beloved friends, how frequently and carefully have we quarrelled about the little unessential differences in the great Brahmo-Somaj. And now in this greater Somaj of mankind, in this vaster communion of all



systems I, and all who have been present, have discovered that in spite of petty disagreements, there is a high and pure level of common faith where every one can grasp the hand of his neighbour as a brother and a fellow-pilgrim. If the Parliament of Religions brings about a harmony and reconciliation in this land of hard animosities and traditional differences, will it not serve to bring about a greater harmony and a sweeter accord among us theists, the believers and worshippers of the one true God? Therefore let us draw the veil upon the dark discordant past and make a common cause for the hopeful future.

As I approached Chicago after my long journey of very nearly fourteen thousand miles, the great Fair at Jackson Park held up its wondrous structures before my aching eyesight. Great buildings fairylike in their symmetrical beauty, apparently everlasting in their lofty solidity, bewildering in their extent and architectural details, incomparable in their designs, covered an extent of 1337 acres of land, nearly four times the space of any previous exposition. One might say of them what a great writer said of our own Tajmahal,—they were “designed by Titans and executed by jewellers.” The peculiarity of the buildings was that they faced the great Lake Michigan, which is an inland sea, several hundred miles long. On the top of every one of these buildings the celebrated star-spangled banner floated in its well-known colors, mingling with flags of other nations, and all together forming a spectacle of beauty and romance and excitement which took away the fatigue of my long journey. Crowded trains were rushing up every three minutes bringing multitudes of men and women and children to the exposition. The richest and most cultured mingled with the labouring



and least cultured classes. Hundreds of thousands, literally, were present every day. The cost of the Fair is estimated at more than twenty-two millions of dollars. There are men of such wealth in this country that they could have paid the whole amount out of their own pockets and not have been made poor. But there was the utmost equality between man and man in the grounds of the Fair.

The vast buildings, solid and wonderful as they looked, were made of such perishable materials that now after the exhibition's close they are being taken down in pieces, and carted away in heaps of rubbish. How a nation can spend so much money for a transient spectacle of a few months is more than we can conceive, but it is supposed the educational value of the exhibition will repay all the money that has been laid out.

The exposition was really a world in miniature and almost all the nationalities of earth were represented. Savage tribes from the outlying islands of the sea, and most refined specimens of civilized peoples were there. The Negro, the Chinaman, the Turk, the Arab, the Hindu, the Southern-Islander, the Dahomy, the Laplander met as brethren. Every great specimen of industrial, art or æsthetic culture was present. The power of man over the brute creation was shown in the promiscuous herding of the wolf and the lamb, the lion and the cow, and the wonder of it was that every man, woman and child present felt at perfect ease, and in their own element. During all the time that I visited the Fair not a single instance of disorder or ill-temper did I ever see, and in all this time only one instance of intemperance showed itself. There seemed to be no occasion for the police to enforce order. I heard only one instance of disorder, and that was on the part of a



Director of the Fair who tried to put down one of the guards, in violation of the rules laid down ; if any body was at all the worse for it—it was the Director himself. When I contrast all this with the rowdyism and violence of English popular gatherings, or of Indian Tamashas, it gives me insight into the spirit of self-government which forms the singularity of the American character. Truly the progress of civilisation is an agency to bring about the brotherhood of men. The Midway Plaisance, a highway of great breadth, was a sort of aorta running through the main part of the grounds as a place of rendezvous. The humble villages of various nations were built on the two sides of it, and there you could see the Turk, the Japanese, the South Sea Islander, the American Indian, and some of our own countrymen, while passing through. The people crowding this place were all full of good temper and seemed to be infected by that spirit of national order and soberness which prevailed everywhere. The World's Fair will not only be remembered by every American but by the inhabitants of every country who had the privilege of seeing it.

The lagoons and artificial lakes, the illumined fountains, the electric search-lights, the days peculiar to each State, observed by hundreds of thousands of people, gave an idea of the progress of this country such as nothing else could. The Parliament of Religions was only a fitting consummation to these spectacles of material progress. The great motto was—"Not Things but Men," and indeed, some of the best men of the earth were there. There for a while matter and spirit seemed to embrace and embody each other in illustrating the triumphs of human fellowship and the aspirations of our race.



Spending twenty-one days in Chicago my whole heart yearned for the company of my dear friends who were in other parts of the country, and notably in Boston. This city I reached on the second of October, and here I have been almost all of my time since then making occasional tours to other places like Washington and New York. Dear brethren, what shall I say of the cordiality, the kindness, the unfailing helpfulness, of American men and women. What shall I say of the sympathy, honor, and attention with which they listened to the message of the New Dispensation in the Brahmo-Somaj. It seems to me the farthest West realizes a special affinity to the farthest East in the person of your humble representative and servant. In the triumphant success of our common cause I feel rewarded and full of exultation. Will you all not rejoice with me ?

I hope the "Christian Register" has given you some account of my proceedings here, but no published report can fully represent my experiences. In one word let me assure you that the principles and ideals of our simple religion have met with a response which has confirmed my faith a hundredfold in the great future that awaits the Brahmo-Somaj. Our friends here take no account of the little differences which seem to be so serious to ourselves. They are concerned in the eternal and world-wide principles wherein they see the fulfilment of all religions and the unity of all mankind. Tens of thousands of people have come to listen to me, men as well women, men of the highest position and acquirements and women of such culture, refinement, goodness and sweetness that often I have wished that I could have brought some of our ladies,—at least my own beloved wife—to make their acquaintance ; but that



was not to be.

I feel the access of a new strength and thankfulness into my whole nature. I have worked very hard indeed but the work instead of weakening me has only created a more irresistible thirst for the service of my country and of my friends everywhere.

I invite you to realize how gracious God has been to our cause and what new evidence He has furnished that our faith is to be the future faith of mankind. Beloved friends, I have not described any of our party feelings, for in the midst of the genius of this land the Brahmo-Somaj has been to me more perhaps than it ever was before, one undivided movement, a great universal cause, with a good deal of variety in it, of course, but an indivisible and fundamental unity. I have on my head the blessings of vast multitudes and the good wishes and prayers of a great community of devout men and women, but these blessings, dear brethren, include you all quite as much as they include me, and I cannot help feeling that these pleasant, pure relations will end in a higher union both amongst ourselves, and between our people and the people of the whole world. Let me assure you that this goodwill is not confined to the Unitarian Communion alone, though I must say that Unitarians have been my staunchest friends, but I have told them, as I now tell you, that the liberals of all denominations are my spiritual kinsmen, and that the communities of all advanced thinkers make a common cause with me.

One significant feature of my work has been that I have addressed the ministers of different Communions, Orthodox, Congregational, Episcopalian, Universalist and of course Unitarian. If I had more time at my disposal other encouragements of the same kind would



undoubtedly follow. These ministers, some of whom have large congregations, will no doubt speak to their people drawing increased sympathy and appreciation for the principles of the Brahmo-Somaj, and thus the interest of the Church of God will find larger support than at any other time.

The culture of the women of America deeply affects me when I contrast with it the condition of my beloved country-women. In the Brahmo-Somaj indeed we have made a start : but oh, how very far are we yet from the great goal of the elevation of women. Without the American women, more than half the brightness, the refinement, the joyousness and character of this great Republic would be gone, and I cannot but painfully realize that if our sisters had similar accomplishments, how much easier, how much more pleasant, will our work in the cause of God surely become. I cannot help feeling that perhaps some day a great American man and a great American woman will travel to India and make their abode with us, and give us that moral, intellectual and personal help whose need I feel almost every day of my life.

I have tried to represent you, to lay your wants and sufferings and sorrows before the great public here to attract their sympathy and goodwill towards your aspirations. Indeed I have not spoken of our national sorrows and wants. I feel well assured that I have secured much sympathy and genuine interest, and now I pray to the Spirit of God that these feelings may fructify into permanent relations. But oh, my dear old friends, need I point out to you that everything will depend upon how we behave towards each other at home? Need I explain to you that if we are kind to each other, forbearing and mutually regardful, anxious for



the welfare of our women, absorbed and self-forgetful in the interest of our Church, the example of our life will intensify the impulse already awakened in the hearts of our American brethren ? To me the interests of the Brahmo-Somaj mean the interests of all India, mean the future interests of the religion of the whole world, mean the restoration of the glory which our country once had, but has now lost. From the great distance into which I have been temporarily exiled for the service of my Master, I entreat you to be of one mind with me and of one mind with each other, that these warm anticipations which I am trying to express may before long be realized.

I am not reproachful of Hinduism, I am not reproachful of Christianity in my public utterances. I have done my best to acknowledge my indebtedness to both of these great religions which divide the interests of our country. These two must be fully reconciled in our hearts and in the heart of the Brahmo-Somaj before we can worthily claim the sympathy and co-operation of the world for the welfare of our land and people.

My time shortens now every hour, and I am therefore in a hurry to finish this brotherly communication. The blasts of winter have already begun to blow and it is exceedingly cold ; the trees have lost their foliage and stand like dark skeletons ; masses of ice have begun to imprison the rivers which I pass in my journeys to and fro. The snow lies thick on the ground, whitening all things falling silently, steadily driven by the wind. The fears of the Atlantic voyage are before me. But the Spirit of God fills me within and without. The blessings of thousands of friends encompass me like a maternal embrace. A sense of good work accomplished cheers me, and your love awaits me on my return with



greetings and benedictions which I value so much.

Farewell for the present. May the Spirit of God descend upon you. May His graciousness help you. May His influence purify you, and may we all, when we must meet again, form that spiritual unity which the loving co-operation of the Lord shall daily exalt, and daily bless.

Ever your devoted servant,  
PROTAP CHUNDER MOZOOMDAR.



## LOWELL LECTURES

"A high distinction was conferred on Mr. Mozoomdar when (after the session of the Parliament of Religions at Chicago) he was invited to give a course of lectures before the Lowell Institute in Boston. The course consisted of four lectures on the following subjects: The Development of Religious and Social Life in Ancient India, Modern Religion in India, the Races of India and The Hindu Society.

An eye-witness writes about the lectures thus :—

The hall held about a thousand people, and it was filled and the demands for tickets (it was a free course to the people) was so great that the management invited him to repeat the course to a second series of audiences and the hall was crowded again. Probably not less than 8,000 people heard him in the address".—*The Life of Protap Chunder Mozoomdar* by Suresh Chunder Bose (P. 193).

Also refer to "Protap Chunder Mozoomdar—A Biographical Sketch" by S. J. Barrows, incorporated in the "Heart Beats" by P. C. Mozoomdar, published by Geo. H. Ellis, 141, Franklin Street, Boston, 1894 & Navavidhan Publication Committee, 1935.

These lectures were first reported and published in the *Christian Register* 1893.

Lowell Institute :—A Boston Institution founded with a bequest of \$ 250,000 by John Lowell (1799-1836) for the maintenance and support of public lectures to be delivered in Boston, upon philosophy, natural history, the arts and sciences, or any of them, as trustees shall from time to time, deem expedient. Edward Everett delivered the first lecture on 31 December, 1839, since when the leaders in philosophy, art and science of the English speaking world have delivered regular annual courses of lectures. The Institute is managed by a single trustee, who must be a member of the Lowell family of Massachusetts.—*The Encyclopedia Americana*—Vol. XVII-1951 (P. 667).

For details—"History of the Lowell Institute" by H. K. Smith (Boston 1898).



LECTURES BEFORE  
THE LOWELL INSTITUTE,  
HUNTINGTON HALL,  
BOSTON, 1893



# THE DEVELOPMENT OF RELIGIOUS AND SOCIAL LIFE IN ANCIENT INDIA

Wednesday, the 25th October, 1893

## SUBLIMITY OF THE HIMALAYAN REGIONS

LADIES and Gentlemen,—What word-painting can give you the picture of our great Himalayas? Bending like a vast double scimitar, the strength and defence of a population of two hundred and eighty-eight millions, more than twice the population of the ancient Roman Empire, bending over a country as large as all Europe minus Russia only, seventeen hundred and fifty miles long, two hundred and fifty miles broad, its known summit over twenty-nine thousand feet above the sea level, the Himalaya is the grandest range of mountains in the world. One of its glaciers is sixty miles long. Its climate, tropical at the base, becomes more and more temperate as you rise, until you stand in the region of eternal snow. Rising crag over crag, peak above peak, snow above snow, it penetrates into the infinite blue of the heavens. *Hima*, snow; *alaya*, abode; the Himalaya means “the abode of snow.” So vast, so high, so eternal, so cloud-piercing, it seems not only to be the abode of snow, but the abode of the gods also. From beyond its double walls the greatest rivers take their rise. From within its heart, thirteen thousand feet above the sea level, the Ganges and the Jamuna spring. Three rivers, the Indus, the Ganges, the Brahmaputra, all the offspring of the Himalayas, have been strangely populated by three great religions; the Mohammedans dwell on the banks of the Indus, the Hindus dwell



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on the banks of the Ganges, and the Buddhists on the banks of the Brahmaputra. There is indeed the most intimate relation between geography and religion. Great is the Ganges, known popularly as the "mother of the Hindus." It is the creator, preserver, and destroyer of the land. Flowing from a height of thirteen thousand eight hundred feet, running through fifteen hundred fifty-seven miles, discharging a volume of one million eight hundred thousand cubic feet of water every second at flood-time, the Ganges is a veritable giant. Your Mississippi discharges about one million two hundred thousand cubic feet of water in a second ; and the Nile above Cairo, three hundred and sixty-two thousand cubic feet only. I said the Ganges creates, preserves, destroys. It brings down vast quantities of silt and off-washings from the mountain heights, carries away the fertile soil of the great provinces through which it flows ; its many tributaries yield to it their solid contents, and thus create islands, create sandbanks, create villages, create lands and property of immense value. It preserves,—preserves cleanliness, health,—forms a high road of commerce, wealth, and communication for the great races dwelling on its banks. It spreads fertility wherever it goes, quenching the thirst of the sunburnt, giving food to the cattle as well as harvests to man ; and at last it receives in its bosom the ashes of its faithful children whose dead bodies are burned on its banks. It destroys. When in the month of July the floods come, and the waters rise, and the torrents roar, and the rains descend, and the storms blow, the Ganges is the very image of the deity of destruction. People dwelling near the Ganges tremble. Who knows before to-morrow's sun whether your village shall stand or go ? Who knows,



when the flood comes, who will survive the attack? Who knows what the fate of your province will be when the "mother of the faithful" has devoured the land? Tremendous is the havoc the Ganges makes. When the monsoon comes, vast oceans of vapours rise over the Arabian Sea and the Indian Ocean, rise and march north-ward until they beat against the Himalayas, and there become attenuated either into snow, or fall down in a deluge of rain. The rain-fall of the Himalayas is tremendous. At one point called the Cherrapunji hills, four hundred and eighty-nine inches of rainfall in a year : one year eight hundred and five inches fell. This rainfall creates a luxuriance of verdure for which India is famous. The beautiful species of cypresses, some of them transplanted into English parks, the hundreds of square miles of rhododendrons, pink and white, the spruces, the firs, the pines, the oaks, and the other monarchs of the forest, festooned by vast creepers, wearing a bridal veil of orchids and wild flowers in the spring, and in the winter standing like gloomy giants without shedding a single leaf,—the forests of the Himalayas, the woods of India form a marvellous spectacle. With such scenery, amid such mountains, on the banks of such rivers, with such a cloudless sky, with such a glorious sun, is it at all wonderful that the susceptible simple souls of the first settlers of India should have seen God in nature? Where the fogs, half fluid and half solid, cover a land of perpetual cold, when November comes, they say, the Englishman's first thought is to hang himself. When the sleet and the snow hiss in the wind, when the hearth is cold, food is scarce, and clothes are scanty, the poor of Europe cower and tremble in their misery. God seems to be far away from His earth. But among such



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mountains, near such rivers, in the depth of such forests, the Divine Spirit seems clothed with majesty, with beneficence, with love, calling His children to come and worship Him. And when in pre-historic times, the Aryans of Central Asia entered into this magic land, their hearts were at peace with all that they saw, and they set themselves to compose those mystical hymns of which the ancient scriptures of India, the Vedas, are full. They must have taken great delight in singing those hymns ; for in one of the four Vedas, the oldest one, Rig-Veda, there are no less than one thousand five hundred and fifty hymns. Veda means the same thing that "vido" means in Latin, that "eido" means in Greek,—I know,—that "I wit" means in old English, Veda means the knowledge of God.

When I stood near the vast crash of the waterfall at Niagara, the whole heavens seemed to melt in endless masses of the omnipresent fluid. Water above, water dancing, jumping, foaming, rushing, roaring, threatening you with destruction, I wondered why the American men and women did not build a mighty cathedral near the Niagara, instead of building steam-engines and manufactories, and with the music of the eternal cadence of the waters worship God, the Creator of all that is great and vast. But every nation has its own genius ; and as in India they had less commerce, they had less cotton, they had less hog-killing, they could afford to worship the Creator of the elements.

## THE VEDAS

All the Vedas, of which there are four, are full, as I have said, of the worship of God through nature. The whole scenery of the mountains were transfigured into



the abode of the mighty eternal Spirit, sitting on the throne of the creation, His head far above the eternal snow and the ever-lasting heavens. The Himalayan range is the form of the great God to the Hindus. Every one who goes to the Himalayas is attuned to worship and communion. The river also, mystical and unseen in its origin, mystical and unknowable in its end, is the symbol of the deity. And the great forests, with their mighty rainfall, with their weird majesty, with their daily and nightly darkness, with their bursting vernal beauty, with their unbroken solitude, the woods and forests also seem to be sanctuaries where man ought to give his heart to his God.

Invocations fill the pages of the Vedas, invocations to the glory of God in the sun ; invocations to the peace and calmness and beneficence of God in the dawn, the first rays of light "wiping away darkness like a heavy paternal debt" ; invocations to the deities that ride in darkness over the midnight storms unto their awful destiny ; invocations to the fire that warms when the night is chill and damp, or prepares your food when you are hungry ; invocations to the rains that come and spread coolness and offer bounteous harvests. But rest assured, this is not all that makes the Vedas.

#### HYMNS AND CEREMONIES

The ancient scriptures of India are divided into two parts : first, the hymns as we call them ; secondly, the ceremonies as you understand them. Half of the contents of the Vedas are hymns, exhortations, praises, prayers, adoration. Half of them are full of those ceremonies, those observances, sacraments, domestic and social rites, which the people must go through in order that God may be propitiated and religious blessedness



obtained.

Is there a religion, can there be a religion, without ceremony? Is there or can there be a faith without symbols? I declare, No. The impulse of faith is so deep, high, unutterable, that words fail to give it effect, and from words the devout spontaneously take to acts. Where words fail, acts are eloquent. When we cannot speak we kneel down. When kneeling is insufficient, we prostrate ourselves in the dust. When a look is not enough, we kiss the hand; when kissing the hand is not enough, we clasp our palms in an attitude of supplication. All this lies at the bottom of those ceremonies of which every religion is full. And in a land of imagination, like India, these ceremonies are many and meaningful.

Ladies and gentlemen, be not indifferent to symbols and ceremonies. Rest assured there is no spirit without form, as there is no form without spirit. God the formless, the eternal, the unseen Spirit, hath made Himself seen and embodied in the great creation He has made. The sun is only a thought of the glorious God. The moon is only a spark of the serene effulgence of His being, the thunder is only a faint echo of His might, and the river is a drop of His unspeakable bounteousness. All nature in its various aspects is then a symbol of God that the unseen may be seeable, the unheard may be audible. God, the Spirit, is without any form which our frail faculties can grasp and comprehend; and, as these symbols are from Him, so these ceremonies are from us. He is eloquent in His creation: we are eloquent in our worship and our rites. What is the use of the four walls of your sanctuary, the costly wood and gold and stone with which Solomon filled the celebrated temple of the



Jews ? All the marble, all the sculpture, all the painting of mediæval Christianity, all the sacred vessels and vestments and candle-sticks, the crucifixes, all the consecrated bread and wine of devout Christendom, what are all these but ceremonies to give voice to the unspeakable sentiments of worship within ? Hence in the Vedic times one-half of religion was hymn, invocation, and prayer ; the other half was ritualism, sacraments, holy acts. That is not all. There is a third section also which is called the hidden wisdom of the Vedas, or the Upanishads. In the Vedas God is beheld, as I said, in the forces of nature: in the Upanishads God is beheld in the spirit of man. After a while we become tired of the repetition of nature's objects and scenery, and the heart longs to come home within itself, and there behold the glory of God, and receive His undying assurances. The Vedas then mean the wisdom of God in nature: the Upanishads mean the secret wisdom of God in the soul. The hymns develop themselves into worship and ceremonies. The ceremonies develop themselves into insight, into meditation, into spiritual communion, into the finding of God in one's own heart, into the reconciliation of the soul with the supreme Soul. But even in the knowledge of God among the forces and objects of nature there was great sublimity. Now and then puerilities meet you, but the sublimity of the Veda is undeniable. One or two lines I will read, translating some of the passages from the oldest of the Vedas, nearly four thousand years B.C.



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## SPIRIT OF THE VEDAS

The Rig-Veda asks, "Who is the God to whom we should offer our worship?"

Answer : "In the beginning there arose the Golden Child." (One peculiarity of Hinduism is that God is often conceived as the Supreme Child, a conception not unfamiliar to you in the image of the Madonna and the Holy Child.) "In the beginning there arose the Golden Child. He was the one born Lord of all that is. He established the earth and the sky. Who is the God to whom we shall offer our sacrifice? He who gives light, gives strength, whose command all the bright gods revere, whose shadow is immortality, whose shadow is death. Who is the God to whom we shall offer our sacrifice? He who, through his power, is the one king of the breathing and the awakening world; He who governs all, man and beast. Who is the God to whom we shall offer our sacrifice? He through whom the sky is bright and the earth is firm; He through whom the heaven was established,—nay, the highest heaven; He who measured the light and the air. Who is the God to whom we shall offer our sacrifice? He who, by his might, looked even over the thunder-clouds, the clouds which gave strength and lit the sacrifice,—He alone is God above all gods." Let me read to you a little further : "Absolve us from the sins of our fathers and from those we committed in our own persons. It was our will that led us astray, O Varuna : it was necessity, it was temptation. Wine, anger, dice, or thoughtlessness, the stronger perverts the weaker, even sleep brings sin. Through want of strength have I gone wrong. Thou strong and bright God, have mercy. Almighty, have mercy. I go along trembling like a cloud driven before the wind. Have mercy, Almighty."<sup>1</sup>

<sup>1</sup> हिरण्यगर्भः समवर्ततामे  
भूतस्य जातः पतिरेक आसीत् ।  
स दाधार पृथिवीं द्यामुतेर्मा  
कस्मै देवाय हविषा विधेम ॥

—१०१२१११

य आत्मदा बलदा यस्य विश्व  
उपासते प्रशिषं यस्य देवाः ।  
यस्य ज्ञायामृतं यस्य मृत्युः  
कस्मै देवाय हविषा विधेम ॥

—१०१२११२

(Continued)



There is in all this a pathos and a ring of the loftiest psalms that the royal Hebrew sang. I could read you more, but this will give you an insight.

It is said that Hinduism had no idea of immortality, that the life after death is only the discovery which the Christian missionaries have taken to India. But let me read to you a little prayer which is offered when the dead are burned, and their ashes consigned to the waters of the Ganges. Thus were the dead adjured :

"Depart thou by the ancient paths, to the place whither our fathers have departed. Meet with the Ancient Ones : go meet with the Lord of death. Throwing off thy imperfections go to thy home. Become united to a body. Clothe thyself with a shining form."<sup>2</sup>

यः प्राणतो निमिषतो महि-  
त्वैक इद्राजा जगतो बभूव ।  
य ईशे अस्य द्विपदश्चतुष्पदः  
कस्मै देवाय हविषा विधेम ॥

—१०१२११३

येन द्यौरुग्रा पृथिवी च दल्लहा  
येन स्वः स्तमितं येन नाकः ।  
यो अन्तरिक्षे रजसो विमानः  
कस्मै देवाय हविषा विधेम ॥

—१०१२११५

यश्चिदापो महिना पर्यपश्य-  
दृक्षं दधाना जनयन्तीर्यज्ञम् ।  
यो देवेष्वधि देव एक आसीत्  
कस्मै देवाय हविषा विधेम ॥

—१०१२११८

अव द्रुग्धानि पित्र्या सृजा नो-  
ऽव या वयं चकृमा तनुभिः ।

अव राजन् पशुतृपं न तायुं  
सृजा वत्सं न दाम्नो वसिष्ठम् ॥

—७८६१५

न स स्वो दक्षो वरुण भ्रुतिः सा  
सुरा मन्युर्विभीदको अचित्तिः ।  
अस्ति ज्यायान् कनीयस उपारे  
स्वप्नश्चेदचतस्य प्रयोता ॥

—७८६१६

<sup>2</sup> प्रेहि प्रेहि पथिभिः पूर्व्येभि-  
र्यज्ञा न, पूर्वे पितरः परेयुः ॥

—१०११४७

सं गच्छस्व पितृभिः सं यमे-  
नेष्टापूर्तेन परमे व्योमन् ।  
हित्वायावद्यं पुनरस्तमेहि  
सं गच्छस्व तन्वा सुवर्चाः ॥

—१०११४८



If this is not the counterpart of Christian resurrection I do not know what it is. Such is a brief outline of Vedic beliefs.

### THE HINDU LAW OF LIFE

What was the ancient Hindu law of life? It was divided into four parts: first the life of the student, beginning from nine years of age; second, the life of the house-holder; third, the life of the recluse who goes away from the world into the solitude of the forests, and there meditates and seeks God; fourth, the life of the old man, who entirely forsakes the world and takes to mendicancy, having no home, wandering from place to place, never stopping more than one day at a place, absorbed in communion with God. Student life in India was a hard life. They did not wear swallow-tailed coats; did not cultivate embryo moustaches; did not play base ball; did not swallow pork and beef and quantities of strong drink. The great vow which they took was the vow of renunciation. Every student, for at least nine years, must obey the vow of renunciation. It sometimes extended to eighteen years, sometimes thirty-six years. In sun or rain he must never open an umbrella, never cover the feet with shoes, never use any oil or scents, never drink any fermented liquor; never smoke, not even on the sly, not even cigarettes,—smoking is an abomination; never look up to women with bold eyes, never look upon women to contemplate high-heeled kid shoes, but to contemplate the motherliness and purity of the fair sex. Every morning the Brahmin student, even at the present day in a town like Poona, goes from house to house begging cooked food for his own support and that of his fellow students. Every



day he has to study the sacred writings, and he has to go through various ceremonial observances with the utmost strictness. His obedience to his teacher must be perfect, it may sometimes seem even slavish. Such was student life in those ancient times, 4,000 years B.C. There was not known any printed book, perhaps even the art of writing was unknown ; but the wisdom and the tradition of the Vedas were so well maintained that they were handed down from generation to generation, and at present you will meet with ragged, stalwart, gaunt, mendicant Brahmins, who will recite the four Vedas without a single fault in grammar or accent. Well does Max Muller call such men "the walking libraries of India."

In the second stage of life the house-holder after he is married, had his daily and occasional observances of religious duty. Faithfully must he keep the *sanskaras* day after day. He must build a house if his ancestors have not left him any. The divine beings will have oblations. The ancestors will have oblations. Children have to be instructed. The stranger who comes to the house must be fed. The Brahmin will have to be entertained from time to time, the morning and evening devotions have to be gone through, the animals in the house will have to be looked after, the plants will have to be watered. The life of the Hindu house-holder is not a Sunday life, with bright goods on the back, and fine bonnets on the head, Sunday observance for the sake more of display than for the sake of devotion. The Indian house-holder's life is a very serious life of self-consecration. And when all the duties of the household shall have been performed, the man is to retire into the wilderness, and there learn the wisdom of spiritual repose. Activity is a good thing, activity brings



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life, activity does a great deal of good to the world; but there is an energy and power and activity in spiritual repose, the depths of which have not been searched in the western world. Sitting in a forest solitude, the sage can make a silent exert of thought, the meaning of which the centuries cannot exhaust and foreign lands cannot ignore. That power of wisdom, that energy, that repose, that intense effort of communion, contemplation, form the third stage of Hindu's life.

And, fourthly, when all this was gone through, the old man saw the vanity of the world. He came to the world bringing nothing; and when he goes hence, he has schooled himself to carry nothing with him. Mendicancy is in all Oriental countries, but nowhere has it been honored and exalted so much as in India, because these wandering men, now visitants at your house, now at mine, may really be angels unawares. These old mendicants, these roving devotees, have often been healers of disease, teachers of knowledge, sometimes the ministers and advisers of kings. They have preserved many a community from disruption, protected many a household from wreck, kept back many a youth from ruin. If it had not been for the mature wisdom of the old sages of India, we could not have stood the shock of so many repeated adversities.

## CIVILISATION OF THE ANCIENT HINDUS

Thus these four stages of life, coupled with the secret wisdom of the Upanishads and the Vedas, gave great development to the character and civilisation of the Hindus. And when the soul is stirred, when the heart is inspired, when the mind is enlightened, man is not content merely with worship and observances, but poetry, literature, art, philosophy, all the laws of life, all



the practical wisdom about things immediately follow. Hence flourished various arts in those far off times, the antiquity of which the orthodox Christian feels nervous to admit, lest it should interfere with his creation of the world or the chronology of the Bible. But we in India have never pleaded guilty to such nervousness. Our wisdom is in our antiquity ; our dignity is in our ancestors ; our power is in the dispensations which God gave unto us in the very dawn of humanity. We find therefore Hindu astronomy almost at the foundation of all astronomy ; Hindu medicine, which is still being practised in parallel lines with all your homœopaths and allopaths, and all the medical practices and opathies that come to kill our people before their time. The competition which the European doctor finds in the Hindu practitioner now-a-days is often a serious competition. Hindu literature is now studied in your own universities. Even sceptics, like Schopenhauer and others, admit that if any system of metaphysics is logical and true, it is the metaphysics of the Vedanta. The six schools of Hindu philosophy stand to-day unrivalled in their subtlety of analysis and wisdom of conception. This philosophy, these arts, laws, literature, and these varied developments grew out of what ? Out of the impulses of the soul, out of the worship of God, out of sincere devotion, out of faith and reverence : wherever the same causes shall operate, the same effects shall follow. That religion which is buried in theology, which quarrels with science, whose chronic dislike of criticism and free enquiry nothing can overcome, lest calculations should upset fond beliefs,—that religion is doomed. But that religion which opens out all the possibilities of the human soul, opens out all the laws and secrets of the world, which distributes



knowledge in every direction, finds itself in harmony with all,—that is the religion of the future. And if, during the past many centuries Hinduism has suffered a reverse, its progress in ancient times proves that when religion grew, the arts grew, poetry grew, philosophy grew, human nature grew upward and heavenward unto God.

#### DECLINE OF HINDUISM

Yet there seems to be a fatality in all human progress and after centuries of sovereignty Hinduism declined. The first reason was the prevalence of ceremonialism. I have said there is no spirit without form, no form without spirit ; but if the spirit should depart from the form, and if you still persevere to retain that form, it will be tied to your back as when a corpse is tied to the back of a living man. The corpse of a dead form, of a lifeless bygone monasticism, of a ritualism, of a worthless ecclesiasticism is a dead weight, and will carry down the souls of those who bear them to death. And from the abnormal and fearful effects of such things religion suffers a speedy decay. Whatever the forms of the Vedic ceremonialism then, in the course of time the spirit fled from them. But still the forms were there. The Brahmin went through his devotions, not so much to propitiate the Deity as to propitiate his congregation,—the most wealthy members of his congregation at all events. Worldliness overcame the inspiration of religion. They had not courage to speak the plain words of life to those that sat at their feet to learn ; and form after form degraded the instincts of the people and the principles of religion. So great were the sacrifices that six hundred and nine horses were killed on a single day. And the Brahmin coveted lands, gold, possessions,



and temporal sovereignty, not unlike some of the ministers and denominations of the Christian faith.

### RISE OF BUDDHISM

What happened? People every day became disgusted; and then there slowly arose a man whose heroic protest made India tremble from one end to the other,—Gautama, Sakya-Muni, Buddha, Siddhartha. Single-handed and singlevoiced he uttered a protest which, like a mighty trumpet, rang through the still and contented air of the India of those days. Gautama as you know, was the son of a King. At thirty years of age the sights of human suffering so affected him that he left his kingdom. For six years he was in retirement. At the age of thirty-six he began his career, and laboured on until he died, eighty years old. During all these years he established his religion, which still claims five hundred millions of human beings. The religion of Buddha, from one point of view, is a protest. It is a protest against quarrelsome theology, a protest against priestcraft. On the other hand it is a sublime affirmation of humanity, an affirmation of the knowledge of causes and consequences in human happiness. The overcoming of all desires and temptations of life is its morality, and its aim. These three—philosophical insight, sublime humanity, and absolute self-conquest—end in a state of repose or blessedness of Supreme Joy, and the sense of unity called Nirvana. The philosophy of Buddhism is the philosophy of Karma,—the philosophy of heredity, the philosophy of cause and effect, the philosophy of moral antecedent and consequent. Sakya-Muni and all Hindus believe that *as you sow so you reap*. If you have done wrong, misery will overtake you. Nothing can help that. If you have done



right, joy will be its sure consequence. They do not want to play tricks with Providence through the subterfuge of theological schemes and historical atonements, which wipe out the past and make life full of such arbitrary inequalities that men of little belief curse God and die. Buddhists make one law uniform for all. If you want to avoid that law, follow another law. If you have followed the law of your desire, you have earned certain consequences which you shall have to meet. Follow the law of renunciation, and when renunciation shall produce its own effect, the effects of the law of desire and self-indulgence will gradually be removed ; and the result of it will be peace,—peace that passes understanding. Overcome all your desires, all thirst. Nothing so clearly describes the carnal nature as the word “thirst.” The ceaseless fever, inextinguishable craving seizes hold of the hearts of men and women. The more they enjoy, the greater the thirst for enjoyment. The more they seek pleasure, the greater the attraction of pleasure unto the bitter end of death. Self is the refuge of self. Conquer your self, kill all thirst, all darkness which is ignorance, kill all desire, and you have rest. What is the process ? There are ten duties which must be performed. Duties of wives to their husbands, and of husbands to their wives ; of children to their parents, and of parents to their children ; of masters to their servants, and of servants to their masters ; of religious orders to the lay, and of the lay orders to the religious. There are four rules of conduct,—right speech, right thought, right affections, right energy for earning your living. Four grand laws of life,—toleration and kindness to all men, humanity to all brutes, reverence to the holy, and perfect self-conquest.



Strange to say that, though not even the name of God is once taken in these teachings, yet Buddhism grew and grew until the whole land was overshadowed by its influence. One great man flourished in Buddhistic times, like unto Constantine in Christian times, but a much better and sincerer man. His name was Asoka : he was the Emperor of India. So well did he carry out the precepts of his great master that in the end he renounced his kingdom, and became a mendicant, and sent his son to preach religion in Ceylon, and sent his daughter to Ceylon to establish a religious order of nuns. I will give you the edicts of Asoka, which were inscribed all over the country. From this you will know the spirit of Buddhism.

#### FOURTEEN EDICTS OF ASOKA, 260 B.C.

1. Prohibition of the slaughter of animals for food or for slaughter.
2. Provision of medical aid for men and animals, and of plantations and wells on the roadside.
3. Order of humiliation every five years, and re-publication of the moral precepts of Buddhistic faith.
4. Comparison between former state of things and those under Asoka.
5. Appointment of missionaries for foreign countries, to convert the people and foreigners.
6. Appointment of inspectors and guardians of public morality.
7. Expression of desire that there may be uniformity of religion and equality of rank.
8. Contrast of carnal pleasures under other reigns and pious enjoyments under Asoka.
9. Inculcation of the precept that true happiness is in virtue, which surely brings heaven.



10. Contrast of the vain glory of the world with the reward which Asoka looks beyond.
11. Inculcation of the precept that the greatest charity is the giving of virtuous principles.
12. Address to all unbelievers.
13. Rather unintelligible.
14. Summing up of the whole.

#### DECLINE OF BUDDHISM

Thus Buddhism, without God, without soul, without prayer, without worship, conquered India. As a protest against inhumanity, its humanity conquered. As a protest against self-indulgence, its sublime morality conquered. As a protest against false theology, its simple teachings gained the day. But in the course of time the spiritual instincts of the people outgrew all that. They hungered for God, but Buddhism gave them no God. They hungered after spiritual things, but Buddhism did not furnish them. They hungered after worship and prayer, but there was none in Buddhism. And, after Buddhism had conquered Hinduism and reigned for fifteen hundred years, what happened to it? By a strange economy of Providence, Buddhism was turned out of the whole country. And now, if you travel over Northern India and if you go to the wonderful tree under which Buddha received his enlightenment, you will see not a single Buddhist devotee, not a single disciple of Gautama bending his knee. The temple is silent, the courts are deserted, the colossal image of the prophet is unhonored and alone.

Such is the end of every system that ignores God. Such is the end of mere ethical culture. For fifteen centuries Buddhism reigned in India and did it



immeasurable good ; but at last its Nemesis came, then Hinduism arose once more like a giant refreshed, like a mountain upheaval, like the waters of the sea. Hinduism arose, and from every one of its strongholds Buddhism was dislodged, until in the twelfth century there was no more Buddhism left : Hinduism was in the ascendant again.

This, then, is the simple story of the development of religion in ancient India.



## THE DEVELOPMENT OF RELIGIOUS LIFE IN MODERN INDIA

*Saturday, the 28th October, 1893*

**L**ADIES and Gentlemen,—If pleasure, or interest, or the search for knowledge should ever lead you to India, do not come away without seeing Benares. Benares, the holy city, standing high on the banks of the river Ganges, its stone steps leading over the embankments down into the rippling stream, is the city of the ancient religion and learning of India. Benares, with its two hundred and twenty thousand inhabitants, with its lanes, purlieus, narrow, winding, dark and not overclean, its high houses, its temples, turrets, spires and many deities, its beautiful art-ware in wood, stone and brass, its delicious sweetmeats and costly cloths of gold, the delight of the hearts of ladies, is the city of the modern religious life of India. Seventy Hindu sects, spread all over the country, send their representatives to Benares. The four Vedas are chanted night, morning, and mid-day on the riverside at Benares. The six schools of Hindu philosophy have their ablest exponents there. All the devotees, Fakirs, and holymen of every quality congregate there. All the pilgrims of all the four presidencies, and from all the Native States, many of the old men and women of all the Hindu races flock to Benares, not only to live and perform their religious ceremonies, but to die that their ashes might be cast into the Ganges, because any one who dies at Benares, is never born again. That city is the link between the ancient and modern reli-



gious life in India. All religious reformers, those who were for, and who were against popular Hinduism settled in Benares to test the merits, and try the success of their systems because anything that takes root in Benares flourishes all over the land. When Sakya-Muni, five hundred and fifty years before the birth of Christ, received his illumination, a bitter enemy as he was to the Vedic religion, where did he go to gather his first disciples but to Benares? Very much later Kabeer, the weaver's son, abusing Hindu idolatry more fiercely than any Scotch evangelist, went and settled in Benares, and planted his religion there. And a thousand years before Sakya-Muni was born and thousands of years before Kabeer, Benares flourished as the seat of Hindu religion and Hindu learning. It drew all the people of India : it was considered a city beyond the earth. It stands, they say, on the top of the trident of Siva, its titular deity, and the world's sins and the world's pollutions never enter it. But the blind alleys of Benares are so crowded, the houses are so close and ill-ventilated, there is so much of filth and crime of all the country concentrated there, so much scepticism, hypocrisy, and falsehood, and immorality gathered there, that the name "Holy City," like other holy cities, is indeed a misnomer. But nevertheless, it is a strange spectacle, with its drums, and pipes and gongs and conch-shells sounding at all hours of the day and night. It is a strange spectacle with its thousand temples, containing tens of thousands of deities, containing hundreds of thousands of worshippers. The Christian missionary stands outside of Benares. The Mohammedan tried, he dishonored but never could conquer that city. Thebes and Delphi are in ruins. Jerusalem is in the hands of



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the Mussalman. Ancient Egypt is dead. All these great sanctuaries and all great religions have passed away ; but Benares stands to-day, ancient and modern, the centre of the soul of Hinduism. There you should go if you wish to watch the evolution of modern Hindu life.

## BUDDHISM AND HINDUISM

Three periods are important in the development of modern religious life in India. The first is from the ninth to the thirteenth century of the Christian era. During this period Hinduism revived after the Buddhistic predominance. The second is from the thirteenth to the sixteenth century of that era, when Hinduism was gradually modified by the influence of Islam. And the third is from the sixteenth to the nineteenth century, when Hinduism came in indirect and direct contact with Christianity. The last time I spoke, I said that the great protest made against the religion of Sakya-Muni was in the ninth century, but it took nearly four hundred years for Buddhism to die and disappear from India. During these four hundred years Buddhism and Brahmanism were in daily conflict, Buddhism perpetually losing ground, and Brahmanism perpetually gaining ground. The feeling between the two religions will be clear to you, when I quote a well-known Hindu proverb of Gaya :

"If a mad bull pursue you, rather die than take refuge in these three places,—in a grog shop, in a courtesan's house, and in a Buddhistic temple."

But during the four hundred years that these religions lay alongside of each other, and the fourteen hundred years preceding, when Buddhism had grown



and flourished, it exercised, no doubt, considerable influence in the formation of new Hindu life. Buddhism owed everything to the pre-existing Hindu religion. Its philosophy was Hindu philosophy, slightly recast. Its doctrine of Nirvana was well-known in the ancient systems of Hindu thought. The theory of the transmigration of souls notoriously existed as an indispensable article of faith among the sects of Hinduism. And Buddhist discipline, retirement, renunciation, monasticism—all its chief moral precepts, were derived mainly from Hindu teaching. But, if Buddhism owed much to Brahmanism, that debt was amply repaid by the obligations which Sakya-Muni threw upon the recrudescence of the Hindu faith. Buddhism humanised the Hindu religion. At one of the great sacrifices of the Hindu times, six hundred and nine beasts used to be sacrificed. To all these sacrifices Buddhism put an end for good and all. Then the toleration which characterised the Buddhists in their dealings with the Brahmins could not but influence the mild instincts of the Hindu nature. Siladitya, one of the Buddhist kings, gave alms to Brahmin priests and Buddhist Sramans indiscriminately, and treated both with the same reverence. Then, again, all the unspirituality and priestcraft which had slowly entered into the constitution of the Hindu religion and into Hindu society in the course of many centuries were purged away by the sublime system of ethics and personal character, which, if anything, was the speciality of Sakya-Muni's system.

#### BUDDHISM AND IMAGE-WORSHIP

Then, again, Buddhism gave to women an eminence,



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an education, a part in the share of the affairs of its churches which could not but tell upon the future of womankind in India. For the first time in history an order of female devotees was established by the Buddhists. In these various ways Buddhism influenced Hinduism. But one great harm it did, not generally known, but very seldom pointed out, yet still there. A singular feature of the Neo-Hinduism that followed the Buddhistic propaganda was its image-worship. How did image-worship first enter into the Hindu religious system? Not one of the four Vedas ever makes the slightest mention of image-worship. Not one of the Upanishads has the least allusion to it. And even so late as the fifth century after Christ, when the great law book called the Institutes of Manu was compiled, there was not only no image-worship, but this legislator, the greatest of all Hindu legislators, emphatically forbade the worship of images in any form. How, then, does it happen that in modern times there is not one, there are not two deities but thirty-three millions of deities, in the Hindu pantheon? Whence did it come? So far as my study and observation have gone, in my mind there is not the slightest doubt that this error emanated from Buddhism. Without the idea of a personal God, without any public worship, without any recognition of the soul as a free agent, without any prayers or invocations in which the Hindu heart has always found expression, how could Buddhism teach image-worship? Can there be a greater anomaly? Yet that very principle which forbade the recognition of God's existence and worship was mainly instrumental in producing the greatest idolatry. I will show you how. Though Buddha courted no personal worship, yet, as soon as he died, his



millions of followers, in order that they might fully realise his benignant influence and glorious personality, began to make little images, hundreds of them, thousands of them, millions of them, and offered these to the temples. And if you dig into the soil anywhere near the great Buddhistic temple where Sakya-Muni had arrived at his enlightenment, or even in other Indian provinces, you will bring up images of Buddha by the cartload. Go to Burmah, to Thibet, to Ceylon, to China, to Tartary—go to every Buddhistic country, and you will see the roadside, the homestead, the temple, the bazar, the place of worship, all crowded with images of Sakya-Muni in various stages and postures of his life. Whether as teaching, or as immersed in contemplation, or as making his missionary travels, or as lying on the bed of death, the various conditions of Sakya-Muni's life are portrayed in these numberless images. In the absence of a God, in the absence of a personal centre for reverence, the millions of Buddhist men and women substituted these images, and enshrined them, worshipped them, honored them, loved them, treasured them from age to age.

Not only was that so, but every relic of Buddha, a toe-nail, or a tooth, or a stray hair from his head, a thread from his garment, whatever could be got hold of, was reverently preserved by the Buddhist worshippers. The Hindus saw the great purpose which this practice served, and were not slow to imitate it. But how? Why, I told you the other day the various forces and personalities that the Hindus worshipped in nature and in history. These gave them a fertile ground out of which to collect their deities, and embody them in images and forms, which the Buddhist taught them could be worshipped with such advantage. Such



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to my mind is the genesis of the Hindu idolatry of the day.

## DEVOUT IDOLATRY

Join this Buddhistic love of images and relics to the Hindu conceptions of the great forces of nature, bind these two together, there slowly emerges into modern Hinduism that worship of images which at this day is so difficult to remove. I say this is an evil, but evil not unmixed with good. Because among Hindu idolaters you see not only no dishonor shown to the Supreme God, but only the various powers and attributes and perfections of the Divine Nature are embodied in several forms, and made into idols for worship. Because it is said with some truth that God is an abstract entity, and, unless he is turned into concrete forms, we cannot realize or love or worship him. Nor can I be so unpatriotic and unfaithful as to deny that among the idolatrous men and women of my country I have sometimes found a humility and reverence, self-consecration and purity of body and mind, which would do honor to man of those clever sceptics and half-hearted supercilious men and women who boast of higher forms of religion. Myself belonging to a movement that does not hold in honor any image or idol, I am bound to confess that from elderly men and women belonging to orthodox faith of my country I have often learned that lesson of devoutness, simple trust, rigid principle of self sacrifice, without which no religious life is complete.

## THE INCARNATION

But I must not omit to say another word about the formation of image-worship. The Hindu doctrine of



incarnation is an all-important doctrine. To my mind, the whole doctrine of incarnation is an all-important and indispensable one. I believe in one God, not in an abstract God, but in a personal God,—a God who can make personalities, who can enter and pervade personalities, who can promote character, who can inspire men and women, who can turn humanity into divinity, and abide in that humanity as in his own flesh and blood. Unless God is seen and known and heard and handled and imitated in this concrete form, religion becomes dreamy, vague, metaphysical, impersonal, inefficacious, even perfectly useless. And hence I maintain, though I am an uncompromising theist, that incarnation is an all-important doctrine. Now let us see the meaning of incarnation in the Hindu philosophy. The greatest of Hindu books known is the Bhagavatgita, which puts this declaration in the mouth of God himself.

“To help the good, to hinder the wicked, to re-establish religion, I am incarnated from age to age.”

The Hindu doctrine of incarnation, therefore, does not confine the descent of God upon man to any one age, or any one individual, or land, or nation; but whenever and wherever the good have to be helped, whenever and wherever the wicked have to be punished, whenever and wherever the kingdom of God has to be established, God descends in the form of the godly man. Consistently with this doctrine, therefore, the Hindu incarnation of God is not one, but many.

Another thing. In the most celebrated system of Hindu philosophy—namely the Sankhya—the nature of God is described as dual. Half of the divine nature is masculine : half is feminine. The male in God is divine will : the female is divine wisdom. The male is divine activity : the female is divine love. The male is



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God's purpose: the female is divine force, the power of carrying out that purpose into outer acts. And, therefore, in the economy of Hindu incarnation, not only does the masculine part of divine nature enter, but the feminine part enters equally well, sometimes much more efficaciously. When the male and the female are combined, the result is the creation of the universe.

Then, again, in one individual the entire nature of God cannot be incarnated. So vast, so eternal, so incomprehensible, so great—how could the fulness of the infinite and omnipotent God descend upon one person only? Therefore, his various attributes are incarnated in various beings. One is the incarnation of his wisdom, another of his beauty, another of his majesty, another of his self-concentration, another of his love, another of his motherliness; and all these various attributes in all their shades and grades and applications, incarnated into a system of deities, both gods and goddesses, have filled the Hindu pantheon with the thirty-three million deities. The religious books known as the Puranas treat of these. The books are comparatively modern, like the incarnations themselves. Let me tell you the incarnations are still going on. Any distinguished religious man will be taken as an *avatar* by his faithful disciples. Yet it is not to be understood, and no genuine thoughtful Hindu so understands, that each one of these deities is a being apart, and different from or opposed to the Supreme God. Each of them is but a fragment from the infinite whole. Each of them is but a ray from the infinite central sun, only one atom from the Eternal Unthinkable Essence. Why thirty-three millions? If thirty-three millions were multiplied by thirty-three millions,



I wonder if that number could exhaust God's self-revelations, greatnesses and sublimities, the love and wisdom of the Eternal Perfect Being whom we call our Father.

Though, therefore, to the uneducated and the low-minded these images and incarnations do not mean much, yet to every thoughtful Hindu each of the deities who fills the Hindu pantheon represents some idea, represents an analysis, represents one side of the divine nature. The analysis is somewhat complete ; but who can make up the synthesis ? Who can combine the thirty-three millions into the one great God of the Vedas and the Upanisads ? Who can weld all these he-gods and she-gods into the Perfect One, the Spiritual Eternal Being ? That man, or that woman, or that body of men and/or women who can do this will solve the most important problem of modern Hindu life.

#### HINDU SECTS

I have said that there are nearly seventy modern Hindu sects. These are worshippers of the various incarnations of God. But you must not think that they are in the same state of culture or enlightenment. As in India there are various climates from the equatorial heat to the eternal snow, as in India there are various complexions from the European white to the Ethiopian black, as in India the fruits and flowers of all climates are to be found, so all stages of culture, of spiritual condition and refinement, are to be found among the religious sects in India. But I shall class them thus,—the Yogis, the Bhaktas, and the Saktas.

#### THE YOGIS

The Yogis are the worshippers of Siva, the God of



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communion, wisdom, austerity, and terror ; the Bhaktas, the worshippers of Krishna, or Vishnu, the incarnation of Love ; the Shaktas are the worshippers of Sakti, the female deity, or force in divine nature. Generally speaking, these three forms of culture exhaust the seventy sects to which I have alluded. The Yogi comes first. His culture is communion with the Spirit of the universe. Siva, the God about whom so many conflicting interpretations are given, is a being popularly thought to be immersed in eternal communion with the Spirit of the universe. He is the founder of the healing art ; he is the founder of Hindu music ; he is the incarnation of wisdom, the founder of the Hindu practice of renunciation, simplicity, self-forgetfulness. And the Yogi follows the practice of Siva himself. He is always practising terrible austerities, mortifying his flesh. In the month of May he surrounds himself with double walls of blazing fire. In the cold month of January he, sitting in a contemplative mood, immerses himself in the river down to his neck. The Yogi by these austerities so entirely commands his senses and his faculties that he is supposed to possess supernatural powers. And hence about this Yogi all the romantic fables that have been manufactured for Americans and Englishmen. Certain individuals, half corporeal and half immaterial, are said to dwell upon the Himalayas and in Thibet. I have wandered almost in every province of India. I spend six months in the year in the Himalayan solitudes. I have searched the woods and the caves, and I have never found those astral mummies, and fabled immortals, about whom long-haired men and short haired women descant so eloquently in Boston and elsewhere. I have found some very holy men who practise



austerities; but their religion was always sane, sound, simple, and wholesome. When they spoke, they elevated your mind to the contemplation of God. They never carry your letters without paying postage stamps from one country to another or bring down tea-cups and saucers from the highest heavens into fashionable gardens at hill sanatoria. The Yogis, about whom these fables are manufactured, are not those of genuine Hindu culture. The word Yoga means connection,—intercourse of the soul with the eternal Spirit; and he who practises that intercourse between his soul and the soul of God is the true devotee. And, in order that this intercourse may be possible, it is necessary to mortify the flesh and to renounce the desires. Hence the austerities and self-renunciation about which you hear. Renunciation and austerity and self-denial are only the means to an end. The end is oneness with God. This is the whole meaning of the culture of Yoga.

#### THE BHAKTAS

Then we come to Bhaktas. The Bhaktas are the worshippers of the incarnation of God's love. Their culture is rapturous devotional love. There are sects in India whose whole religious service consists in not only singing, but dancing. Are they singular in this? Did not David and Miriam and the Hebrew worshippers also dance and sing before the Lord playing upon clamorous instruments of music? They are inebriated in the devout sentiments of their hearts. In Persia, in Arabia, in India, this practice of excitement through God's love forms a great cult. Worship in your part of the world is rigid and regular, so hard and fast that the slightest irregularity either in time or in method brings down the wrath of the worshippers upon the



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head of the devoted minister. In our part of the world the minister not only leads the service, but leads the souls of the worshippers also. His great object is to see that these men during the time that they worship are entirely under the supreme impulse of piety and the love of God.

## THE SHAKTAS

The third class of worshippers are the Shaktas. They worship the force of God in the form of the Divine Mother : their deity is always a female deity. This has led into various cults and sects, about which I do not wish to say much: some of them are good, and some of them are bad.

## THE MOHAMMEDANS

In the year one thousand of the Christian era the Mohammedans came to India. For eight hundred years the Mussalmans remained in our country. The fierce fanatic Mullah entered into the Indian provinces and the villages, and many households of India were forcibly converted to Islam. When he could not convert, the Mussalman sometimes desecrated temples and dishonored women, broke down images, slaughtered kine, did all that he could to offend the religious prejudices of the people. This reign of violence was more or less fierce during the different periods of the Mohammedan rule.

Yet though the Mohammedans did all this, they profoundly influenced the Hindu religion. I have told you how Hinduism influenced Buddhism, how Buddhism influenced Hinduism. I am now going to tell you how the Mohammedan influenced the Hindu religion, and *vice versa*. One great virtue in Islam



is its strict monotheism. I believe that Mohammed was fully justified in raising that standard of monotheism after the Christian Church in the first five centuries had lapsed into errors, and into superstitions, and into malpractices that made the name of Christianity but a byword. Mohammed's protest of monotheism was absolutely called for.

Another thing for which Mohammedanism is noted is the utter repudiation of caste in any form. I have found among enlightened Christians, who were most eloquent in denouncing the caste system, such a strong and inviolable caste prejudice that the black and white races can never unite. There are hundreds and thousands of English and Christian men and women in India. Do they mix with our people? Have they open households? Have they common meals? Have they social intercourse even once a week or a month? Have they inter-marriages? Have they any common interests? None. Away, aloof, far above our heads, these English luminaries revolve. We look at them, any say, "Twinkle, twinkle, little star, how I wonder what you are." If this is not caste feeling, I do not know what is. But I have seen Mohammedans of the highest rank and Mohammedans of the lowest rank eat out of the same dish and same food. Your merchants and tradesmen form among themselves distinct communities, and a gulf divides them which no Christianity and no courtesy can bridge over. The barrister in England will not dine at the attorney's house; and the tradesman is all by himself, apart from "the gentlemen" of the community. This is caste. But among the Mohammedans the lowest man and the highest man will give their children in marriage. They will live



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together under the same roof ; and, when they are under the same roof, they are absolutely equal. I never found such spiritual and moral democracy and brotherhood as I have found among the Mohammedans. And I think that accounts for the remarkable solidarity that characterises the Mohammedan world ; though they are backward in other things, they are wonderfully compact and strong. The Mussalman, when he went to India, taught us this monotheism, this social equality : and the result was that from the thirteenth to the sixteenth century there arose a series of religious reformers who repeatedly protested against the hydra-headed image-worship to which I have alluded. And among these reformers the great majority were not Brahmans ; they were low-caste men ; and these men, when they established their different systems, not only had the adherence of all classes, high and low, but many of the Brahmans themselves went and submitted to their discipleship. Thus the fierce Mohammedan religious propaganda has tended to bring about that unity in the nature of God which had been lost before, and the equality of the castes. But, if the Mohammedan influenced us, we influenced the Mohammedan. A most notable instance of this is the great Emperor Akbar. He was the greatest Mohammedan that ever lived, a pious man, a brave man, and a great administrator. He had regular conferences in his palace every Friday, where Christians and Mohammedans and Hindus and Parsees formed, in miniature, a Parliament of Religions, which we, on a grander scale, celebrated recently at Chicago. To give greater effect to his catholicism, what did he do ? He married a Mohammedan wife, and a Christian wife, and a Hindu wife, thus embracing religions in their most amiable



forms. And from the days of Akbar various sects have sprung up who accepted the same principles of Hindu devoutness combined with Mohammedan monotheism and brotherhood.

Thus, on the one hand the Mohammedan made us more and more monotheistic, and we, on the other hand, made the Mohammedan more mild and tolerant, less fierce and more loving. The result of this mild influence took shape in the great revival of Nanak in the fifteenth century. He was a simple-minded trader ; and he established a religion which, in the course of a few hundred years, consolidated the inhabitants of the Punjab into a disciplined military nationality, before which the British lion sometimes felt disposed to retreat. Those who have read the history of the Sikhs in the Punjab know how valiantly the Sikhs fought the British, and even in the present day the Sikhs are the most valiant soldiers of the British army.

#### CHRISTIAN MISSIONS

In the sixteenth century the first Christian Mission went to India. It was a Portuguese Mission. In the seventeenth century the Jesuits went, under the leadership of St. Francis Xavier, a man than whom no greater missionary ever breathed God's air. In 1701 and 1793 the first two Protestant Missions went to India. But long before this Christianity had gone there. There is a legend that St. Thomas suffered his martyrdom near Madras, and that the St. Thomas Christians were the first Christian community. There is also a legend that various Nestorian missionaries and Armenian Christians went and settled in the country. So, alongside of the Buddhists and Mohammedans, we find the Christians in those days. Properly speaking,



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so far as we are concerned, the Protestant Christian Missions are the most important missions. For nearly a hundred years they have worked. The native Christians number two millions and a half, more than one-half of these being Roman Catholics. If you go to India, will you find any scratch on the surface of Hindu society made by Christianity? No. If your theology had not been so merciless and mindless, if your church government had not been so high-handed, if you had been more sympathetic with the people, more tolerant with their aspirations, better things might have been done. But you were bent upon thrusting iron-bound Christian creeds down the throats of the Hindus. You were determined not to learn a single lesson from the Hindu, even less than the Mohammedan and the Buddhist learned. The result is that your missionaries are hard and fast and high and dry, surrounded by the native Christians, who with a few exceptions represent neither the culture of Europe nor of India. The success of Christianity is eminently unsatisfactory both to Christian countries and to our people at large. Yet though these men have not done satisfactorily, you cannot do without Christian missionaries. They are standing examples of moral character, of good education, of public usefulness. If I had time I would dwell more upon their merits. What I say is to show that I am not unappreciative of their services.

## THE BRAHMO-SOMAJ

Though missionaries have failed us, Christ has not failed us. Though Christianity has failed us, Jesus has penetrated into India, and his influence, combined with the Mohammedan and all pre-existing religions, has been instrumental in giving birth to the Brahmo-



Somaj to which I belong. That movement holds the simple creed of the fatherhood of God and the brotherhood of man,—a protest against all idolatry, and an affirmation of the simplest and sublimest truths of universal religion. It emancipates and dignifies women, it has enacted many a reform to purify Hindu society. We have our schools and colleges, and in India we have now the anomaly of lady bachelors. We have nearly two dozen newspapers in English and the vernaculars; we publish hundreds of books every year, and our leaders have gone to every province of the country. Our founder and leader Rammohun Roy was the first man to cross the ocean.<sup>1</sup> He never went back to his home. Keshub Chunder Sen, when he was in England, commanded such comprehensive sympathy from all classes of Christians that his name from that day has become almost a household word in that land.<sup>2</sup>

Last of all, and least of all, here stands before you your humble servant, who has for the third time travelled more than thirteen thousand miles to come and seek your sympathy and co-operation in the great work of the Brahmo-Somaj.<sup>3</sup> We not only aspire to bring about religious improvement, but we aspire to bring about all the improvements which Hindu society needs. We wish to bring all the nations of the world into one great brotherhood without interfering with their respective systems. We do not ask that the Christians should cease to call themselves Christians. Let the Christians remain Christians, the Mohammedans remain Mohammedans, the Hindus remain

<sup>1</sup> Visited in 1830-33—*Vide* 'Last Days of Raja Rammohun Roy' by Mary Carpenter.

<sup>2</sup> Visited in 1870—*Vide* 'Keshub Chunder Sen in England' (Navavidhan Publication Committee, 1938).

<sup>3</sup> Visited during the years 1874, 1883 & 1893—*Vide* 'Tour Round the World' by P. C. Mozoomdar (Navavidhan Publication Committee, 1940).



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Hindus. But let each of them worship in his heart so purely, so spiritually, and in such a spirit of love that all men may be brethren, and, in spite of all differences of nationality and climate, they may recognise each other as members of that kingdom which their God will some day establish. Who does not aspire after universal religion? Who does not aspire to establish God as the Father of all the brotherhood of man? We in the Brahmo-Somaj have formulated these ambitions and aspirations into a simple economy and an all-comprehensive church.

This much I can say in conclusion : that, if the aims and objects of the Brahmo-Somaj find fulfilment, those animosities which race and colour foster shall cease, and men shall recognize each other's agreements much sooner than each other's differences. And men shall have a common platform upon which they may all stand, in order that God may be glorified and man be exalted.

Such, in short, Ladies and Gentlemen, is the statement of the modern religious life in India. I hope, when you go home, you will ponder upon these words, and help each other, and help me in establishing that true brotherhood for which not only the Hindus, but all nations yearn. And may the blessing of God rest upon you all !



# THE RACES OF INDIA

*Wednesday, the 1st November. 1893*

**L**ADIES and Gentlemen,—India is a vast museum of races. You find in it prehistoric races of men, with their flint arrow-heads, their polyandry, their polygamy,—all the costume worn by them a bunch of dry leaves before and another behind. You find human sacrifices, you find blood feuds transmitted from generation to generation. On the other hand, you find all the refinements of the nineteenth century. You find schools and colleges, Western systems of philosophy, Western methods of thought, public spirit, commerce, enterprise, and some of the evils of civilisation also,—gambling on the turf, material agnosticism, muscular Christianity, and all the rest of it. These prehistoric races and their usages are not to be dug out of the earth : you see them in living communities. And as for the civilised parts of the population, wherever you go,—to Calcutta or Bombay or Kurrachee or Madras,—they are most prominently placed before you.

## RACE ELEMENTS

When four thousand years ago the Aryans first entered into India through the north-western passes, the problem of race was a simple one. There were only two races,—the Aryans, who invaded and conquered, and the non-Aryans, who retreated before them, fighting. But, as these Aryans gradually classified themselves into the four divisions of priests, warriors,



traders or cultivators, and Sudras or menials, the race question became more complex. And, when these four divisions established their clans and intermarried with each other, and intermarried also with the aborigines, the question became still more complex. When at last the various invasions from outside India followed one another,—the Greeks coming in the fourth century before Christ, the Scythians coming in the third century before Christ, the Mohammedans of various tribes and nations pouring in from the eleventh to the sixteenth centuries,—all these invaders, who came not only to conquer and go away, but to stay, and, who also intermarried with the people, that made the question still more complex. And thus at the present day the ethnical and national problem of our day is nearly insoluble. There are the pure Aryans with their various tribes, numbering nearly thirty-five millions ; there are the Aryans of mixed descent, the result of intermarriage between the different castes and aborigines, numbering nearly one hundred and thirty-eight millions ; there are the aborigines, numbering about nineteen millions ; there are the Mohammedans of various classes and orders, numbering about sixty millions ; there are the Buddhists in Assam and Burmah, numbering about seven millions ; there are the native Christians ; about two and a half millions ; there are the English, numbering about eighty thousand ; there are the mixed descent from the English and the people called the East Indians ; and among a population of two hundred and eighty-eight millions the inhabitants of the United States are represented by eighteen or nineteen. It has always been a grave complaint with me that America is not better represented in India, because, though I do not



care to flatter your prejudices, I consider the Americans to be the cream of the Anglo-Saxon race. Not long ago, in the village of Concord, I asked one of the ancient worthies there what was the difference between the English and the Americans ; and Judge Hoar replied, "The Americans are English, and water." But I think he was too modest to acknowledge the fact that the American represents not only all that is great in the history and traditions of the English, but, what is more, that spirit of progress which the English—outside England, at all events—seem nearly to have lost altogether. All this farrago of nations forms a great cosmos with their distinct religions, speaking so many as one hundred and seven different languages. Of these, nearly seventy languages are spoken by people numbering more than one million. The one hundred and eleven different Native States governed by the princes of the country, with their old feudal laws and their Oriental magnificence ; and then the various frontier tribes living both in the eastern and western ends of the country,—men who have scarcely emerged from the state of primitive barbarism,—all these various races taken together make the Indian ethnical problem one of great and insoluble complexity.

#### THE ABORIGINES

I shall take up first the aborigines. These primitive people, who had to fight the Aryans, were gradually driven to the hills and jungles of the country. You find them on the hill slopes of Assam, from whence all the excellent tea of the world comes ; you find them congregated on the extensive hill chains and deep woods of Central India ; you find them on the inclines



and tops of the Himalaya Mountains ; you find them in large numbers in the southern Presidency, called the Madras Presidency. These aborigines are now divided,—first into the Dravidians, mostly the inhabitants of Southern India ; then the Kolarians, savage tribes living in Central India ; then the Sonthals, a brave and manly people living in the north of Bengal ; then the Thibetans, who migrated from uplands of Thibet into the lower slopes of the Himalayas, making the Bhuteas and Lepchas, and other hill tribes whom you see when you go to Darjeeling ; and then the Thibeto-Burmans, the Assamese, and all the diverse population of Assam and Burmah, which has been recently annexed to the Indian Empire.

These five tribes differ in their characteristics. I will not weary you by detailing all their beliefs and their ways. I will only cite one or two examples to show what is best in these aboriginal tribes, and mention the chief characteristics that distinguished the ancient Aryan settlers from the aborigines whom they drove before them. The word "Aryan" means noble-minded. It is a Sanskrit word still in use. *Arya* is the word. It means gentlemanly, noble-minded, fair-complexioned ; and the aborigines were called *Dasyus*, which means robbers and dark-complexioned men who eat raw flesh, and whose instincts are impure. There is no question, therefore, that the difficulty of colour sprang up with our ancestors thousands of years before the present time. Even now the four higher castes are called *Varnas*, which means superior colour. If you go to Bombay or to the Punjab, or even to Bengal, you will find the Brahmans generally of much lighter complexion than the lower castes ; and there is no doubt that in former times the Aryans and the



non-Aryans were distinguished by certain physical traits quite as much as by certain mental traits.

#### THE SONTHALS

The Sonthals, to my mind, make the finest of the aboriginal people. It is curious that they are free from some of the evil practices found in better cultivated and more educated parts of the country. For instance, their women are perfectly free. Among them there is no question of premature marriage. Then their families and their races are so well governed internally that most of their disputes have never to be carried before any court of justice, but are settled by their own head men. When a child is born, the father enters the chamber of the birth,—the father and mother and child only are present,—and the father lays his hand on the head of the child and initiates him into the family. After ten or twelve days the chief men of the tribe assemble; and the child is brought before them, and its head is shaven, and it is initiated into the tribe. This is the second ceremony. Then, in the third place, when he has grown about eight or nine years of age, the head men of the race come together, and with certain ceremonies, accompanied by paint and tattooing, he is initiated into the membership of the race. The fourth ceremony is the ceremony of marriage. The girl and the boy always marry by free choice, and the girl is generally the older of the two; but until the boy is grown up sufficiently, the girl remains in the boy's family, as a sort of half-servant to his parents. When he grows up, then the relatives of the girl come and take a piece of burning charcoal and put it in a vessel and powder it, to show that all connections of the girl with her own tribe have



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ceased. She belongs to another tribe. The fifth ceremony is when death takes place, and the body is burned. The sixth and last ceremony is when three pieces of the skull of the dead are floated into the streams of the great river Damudar, in order that it may go and join the ancients of the race in a better land.

The Sonthals have their family gods, their tribal gods, their race gods, besides a great mob of spirits dwelling in the rivers and the trees all around. Like the ancient Hindus, they do not see the sublime Eternal through nature's forces. They are to all intents and purposes fetichists and polytheists; and when a Christian missionary once spoke to them of the great, supreme, awful God, the Sonthal just trembled for a moment, and said: "What if the great awful One should come and eat me? I had better not worship him." But I think human nature has intuitions which, if rightly led, would easily grow up to the recognition of the vast unity in the midst of all the detached forces, and arrive at the conception of one God.

## THE GONDS

Another aboriginal tribe called the Gonds are also somewhat manly. Their marriage is always by capture,—no courtship, no billing and cooing, and tender love passages; but a grand feast is given by the tribe now and then, and in the midst of the eating and drinking a young man carries away a young woman by force. I am afraid there is considerable malice prepense in it, and the capture is prearranged on both sides. Nevertheless they call it capturing a wife; and when the wife is captured, a certain amount of money has to be paid to the parents of the girl by the parents of the boy. The Gonds also have had the very



unamiable practice of offering human sacrifice. These wandering aboriginal tribes have no settlements. They do not live perpetually in one province ; but when they go to a hill or a jungle, they burn a large circle and make a clearing, and there they cultivate a number of crops, until the capacity of the soil is exhausted ; and then they migrate elsewhere, and try the same experiment. But in order that the earth may yield her due share, the Gonds have the miserable practice of killing a human victim and distributing its flesh to the members of the various tribes to be laid under the soil. This practice has now been put a stop to by the Government of India, but I think they still carry it on quietly. These various aboriginal tribes, with whose many names I do not wish to weary you,—the Sonthals, and the Bhils, and the Gonds, and all the rest of them,—have always been characterised by those who closely watched them as having great truthfulness, great courage, and honesty. Among them there is no thieving, no injustice ; and falsehood and unchastity they dread with a natural instinct. Some of my friends have gone into the villages of Sonthals, and they have found that the men and women were so simple that the contrast struck them as strange after their experiences in the plains. Great fighters, like Clive, Coote and Outram, have always borne testimony to the unflinching courage of these aboriginal tribes in the face of death. So long as their tribal drums beat and the tribal pipes played, though the hosts of the enemy were overwhelming and defeat certain, these men would never budge an inch ; and the English have often made use of their services in fighting manlier and more disciplined races. Those of you who have read the great Hindu epics, the



Ramayana and the Mahabharata, will remember how, when Rama went to Ceylon to fight his twenty-handed and ten-headed adversary, he took along with him great armies of monkeys and bears. People at the present time ridicule the idea. Any one who sees below the surface has no difficulty in finding out that these armies of monkeys and bears and rhinoceroses were nothing more or less than the aboriginal tribes from the jungles of Central India, who were outwardly barbarous, looking very much like animals, but who, when the time of battle came, fought like soldiers and heroes.

Yet it is strange that the moment they come into contact with the more cultivated people of the plains, the moment they touch the rum and gunpowder of the Englishman, the moment they jingle the coins of the British mint, the moment the school-master comes out to their settlement, their primitive graces are lost. They become artificial; they become cruel, double-dealing, unfaithful. And the contrast appears so soon that it is always remembered. But I suppose primitive barbarism is always simple; and though civilisation, in applying its first polish, artificialises and takes away the charm of prehistoric simplicity, yet, when civilisation goes deep and permeates the whole nature, there is a nobler kind of simplicity by and by. There is a more abiding amount of truthfulness, and when religion enters into its higher mission, it expands into a thousand graces, counterbalancing the one or two the people have lost.

#### HARD LIFE OF THE ABORIGINES

These aboriginal tribes have often a very hard life. They dwell in miserable huts in the middle of the jungle; and some of their grass huts are said to be so small as six by eight feet,—simply dog-kennels. The



arrangement is that all the boys and young men sleep in one part of the town, and all the girls and the old women, protected by the heads of the family, sleep in another part of the settlement. But in these rude little tenements, offering frail resistance and imperfect protection, it is no wonder that they should often be open to the attacks of wild animals. The wild animals of India make a fearful feature of our internal history. When you see the royal tiger and hear him roaring safely within the bars of an iron cage, you laugh at him, and you praise the various points of his physical structure ; but when these animals crouch on the lonely path, or growl or roar in the open grange, or spring at you with a fierce rage, or in their midnight prowls enter into the abodes of men, and carry away children and cattle, women and men, it is no longer an æsthetic spectacle, but a horrible thing. In the year 1890 twenty-four thousand men were killed by wild animals and snakes, and sixty-eight thousand five hundred cattle were destroyed by them. Just fancy ! A great war would not be attended with the slaying of so many human beings. And, though of the wild beasts destroyed in that year there were fourteen thousand six hundred, and five hundred large animals, and ten thousand venomous snakes, yet that did not make much perceptible change in the death-rate from the attacks of these animals. The lion, though not numerous, stalks about over the hills of Western India. The tiger is almost omnipresent. There are elephants, there are hyenas, and there are bears and wild elephants. The least harmful are the wild elephants. The Government of India makes a large revenue out of them. About five hundred are captured every year in what is called the Kheddah operation. Some tame elephants are



kept in a large area of stockaded ground, and sent out into the jungle ; the wild elephants are decoyed into the stockade by the female beasts, and shut up. They are not given anything to eat. They are starved into submission. In this way five hundred elephants are captured every year, yielding on the average an income of six hundred thousand rupees. The aboriginal tribes of whom I have spoken are all disarmed to a man. This disarmament is felt by the people as a grievous injustice. In such parts of the country where no harm from revolt is apprehended, like Lower Bengal, or Madras, where the possession of arms is indispensable for self-defence, every little pistol is taken away, every large knife is snatched away, and the weapon with which the aboriginal poor have to defend themselves against the attacks of these destructive beasts are clubs of bamboo and wood. Here in America I see that the possession of fire-arms is not an unmixed blessing. Reading the account of the frightful assassination of the virtuous Mayor of Chicago the other day, or the account of that man who got up into one of the Exposition buildings and kept firing on the crowds below, I think some restriction is necessary in the use of fire-arms. But in India I am afraid they have carried it to excess.

#### THE RAJPUTS

I will now speak of the permanent races,—the Aryan or semi-Aryan population, who make up nearly two hundred million. The principal of these races are, first, the Rajputs. I wonder, ladies and gentlemen, if you have heard of that portion of India called Rajputana. That is the abode of this race of people. A Rajput, you know, means the child of a prince or king. Among the one hundred and eleven independent



States of India which have a so-called autonomy, or nominal independence, the Rajput States form the majority of reigning princes. It is said they are descendants of the Scythians, who invaded India in the third century B.C. I do not know how far this is true, but it does seem as though the Greeks and the Scythians left behind them a large host of descendants to populate India. Even now, the further west you go, you see unmistakable specimens of Greek art in the rude native sculpture of the far-off provinces. Going into the Punjab museums, you now and then come across a face whose excellently chiselled features bear internal evidence that it must be the product of the Hellenic perfection of artistic culture. The Buddhist followed all these artistic teachings, and out of their original genius the Buddhists improved the architecture of India. Their sculpture they borrowed from the Greek masters. The Rajputs are tall and finely formed, but they are rather indolent and given to the habit of eating or smoking opium. Exceedingly free, they revolted against their Mohammedan rulers, and at last threw off the Mohammedan yoke in the eighteenth century. When the English conquered India, they had to conquer it not so much from the Moghals and the Pathans : they had to conquer it from the Rajputs on the one side, and the Mahrattas on the other. These Rajputs, forming the families of the reigning princes of Rajputana, have as many as five hundred and ninety tribes. These tribes do not always intermarry, though they do sometimes. Hence the Rajput blood, to a large extent, remains pure. They do not care much for English education, and their political history, and the romantic anecdotes of the bravery of both their men and women are known all over the country. Even



as late as 1857, when the great Indian Munity broke out, one of the Ranis, called the Rani of Jhansie, rode a barebacked steed, and, followed by her female attendants, fought in the front ranks of the battle, proving that the courage of the Rajput race had not entirely died out in the nineteenth century.

### THE MAHRATTAS

Next to the Rajputs come the Mahrattas. But the Mahrattas are not so ancient as the Rajputs. The Mahrattas come to the notice of historians in the sixteenth century. A man by the name of Sivaji, a great guerilla leader, fought with the Mohammedans, and established a little kingdom for himself in Southern India. The Mahrattas greatly extended their territories, receiving one province after another from the hands of the Moghals, until, when the English went to conquer that country, they found the Mahratta kingdom most extensive and powerful. There are powerful States of the Mahrattas still semi-independent. They are called Scindia, Holkar, and Gaekwar. These three princes have between them a pretty large native army and a great native following. The Mahrattas are intelligent, brave, and gifted with powers of administration.

### THE SIKHS

Next to the Mahrattas I must mention the Sikhs. In my first lecture I referred to the fact that the Sikhs were founded in the sixteenth century by a great devotee by the name of Guru Nanak. He was a simple trader, but his heart was suddenly drawn into intense religion. He got a few followers, and established a sect of pure



monotheists. Their whole service lies in singing. There is no sermon, no reading of text, no Scripture. The whole service is singing the glory of God, beginning at four o'clock in the morning and ending at eleven o'clock at night. They have an immense hymn-book of many thousand pages. These hymns are taken from the best utterances of Hindu saints and Mohanmedan fakirs, and good men of all sects ; and in this manner they are as great electics as we men of the Brahmo-Somaj. This book is folded in velvets and satins and brocades, until it swells into enormous proportions. Then two men stand on both sides of the book, and drive off the flies and fan the book, lest it should feel uncomfortably warm in the month of June. It is put on a golden throne. In fact they have carried the disease of Bibliolatry to its utmost distraction. But the Sikhs, who began their career as a simple sect of monotheists, were persecuted bitterly by the Mohammedans. There were ten leaders of this sect from the sixteenth to the eighteenth century ; and a great many of them were seized by the reigning Mohammedan princes and illtreated, sometimes murdered. Repeated persecution stirred up the fire of the inhabitants of the Punjab ; and the last leader, by the name of Govind Singh, organised the Sikhs into a military sect. Formerly they were strict abstainers from wine and animal food ; but Govind Singh taught them to eat meat and drink wine, and he established among them a sort of religious republic called Khalsa (pure organisation), a sort of kingdom of heaven. These men were gradually organised into such a compact fighting sect that at the present time, numbering about one million four hundred thousand men, a great many of whom are soldiers, they make the finest fighters in India. But they have not the administrative ability



of the Mahrattas, nor their intelligence, nor their higher traits of character.

The Sikh is a man generally over six feet high, with broad chest, arched eyebrows, fine eyes, his hair and beard allowed to grow, and tied together in a knot behind. He has iron-bangles, an iron disc on his forehead, and five shining pieces of steel always worn about his person. The Sikh is a formidable man. Quarrels break out between them and the Mohammedans. The killing of cows has led to various riots, and is the cause even now of bad feeling between our races. When I was in Punjab in 1871, some of the butchers amused themselves by throwing the tails and horns and hoofs of cows into the wells from which the Sikhs drew their drinking water. When we got up one morning, we were told that the whole settlement of butchers had been cut to pieces. Who had slaughtered them there was not the slightest sign. About ten families of these butchers were slaughtered in the course of the night, and no trace was left who had perpetrated the deed. The crime could not be detected until the murderers came and confessed that they had killed their enemies. They are a great, chivalrous people ; and it has seemed to me sometimes that if one could educate them according to the models of the old and gentle theism, the result would be immensely beneficial.

#### THE PARSEES

I must say a word about the Parsees. If you have not seen other Indian nationalities, you cannot have failed to see one or two Parsees in the United States. They are a fine, enterprising mercantile race ; but they are not native Indians at all. About three hundred years ago they migrated, and settled in India. They



were the original fire-worshippers of Persia ; but the Mohammedans fought and persecuted them, and drove them away. Those of you who have read Moore's "Lalla Rookh" will remember the bitterness of the warfare that raged between the Mussalman and the Parsee. These Parsees, numbering about three or four hundred thousand men applied to the King of Surat in those times to settle in India. The conditions were that the immigrants should wear the costume of the country, that they should speak its language, and never eat the flesh of cows. These three conditions, which were rigidly submitted to, soon turned the Parsees into a race of India, they having been formerly a section of the primitive Aryans. Their features are very much the same as our features. Their costume being the same, and their language and customs being very much the same also, they have been assimilated into the population of the country. The last census enumerates seventy thousand Parsees in India. They are immensely wealthy. Their enterprise knows no bounds. Their commercial activity extends to every part of the globe. Their fine manners, their fine appearances, their amiable and gentle temperament, have endeared them to all the people to whom they have gone. But of late they have taken very much to the imitation of European customs, and it is feared that in the course of time they will be wholly Anglicised. I hope this is not true, and in time their tendencies will turn.

#### THE MOHAMMEDANS

What shall I say of the Mohammedans, of whom I have already told you there are sixty millions in the country ? The Mohammedans are by no means



united. There are the Shias, the followers of Ali, the son-in-law of Mohammed; there are the Sunnis who claim they derive their descent directly from the prophet; then there are the Wahabees, a very strict race of Mohammedan reformers. The Shias often drink wine, and smoke tobacco, but the Sunnis are much more strict. Then there are the Rohillas, a fine race of men, forming excellent Indian soldiers. Then, also, there are the descendants of the great Moghal, with fine-looking, delicate features, but rather effeminate. Then there are the old Pathans and Afghans, and the frontier-men,—hairy, wild, fierce, fanatical about whom there is no reliance as to what they will do the next day.

#### THE BENGALLEES

Last of all come the Bengalees, a race to which your humble servant belongs. We have not been famous for warlike instincts. We came to notice not earlier than the fifteenth century of the Christian era. All our achievements have been literary, theological, devotional, administrative. But at the present time, if you compare the present races of India, perhaps the Bengali carries away the palm. It was in Bengal that the English first established their educational institutions; and it was in Bengal, therefore, that the first crop of good results was expected. In Bengal, first of all, the law was passed to prevent the burning of widows. In Bengal, first of all, the Brahmo-Somaj movement was planted. In Bengal, first of all, political associations were founded; and here the first native newspapers were started. Bengal carries the palm in all national activity and public spirit. Perhaps it is for this reason that the Bengali is the most



unpopular in the eyes of Englishmen in India. But I hope, in the course of time, when things come to be judged more dispassionately, to our race will be given the credit which is our due.

#### UNIFYING INFLUENCES

Now, ladies and gentlemen, how is this great seething cosmos of nationalities to be reduced into order and unity? How shall these tribes of two hundred and eighty-eight millions become one nation? This is the question of questions. In forming our political aspirations, in preaching our religious views, in establishing our reforms, do you know what has been the most powerful agent in our hands? The English language. I have told you there are one hundred and seventeen languages spoken in India, which are not mutually understood in the country ; but such is the wonderful, almost magical influence of this English language, that coming from Lahore to Ceylon, and from Chittagong to Bombay, wherever one expresses one's self through the medium of your imperial and all-conquering Anglo-Saxon tongue, you get audiences and sympathisers whose applause and whose appreciation are significant. It seems this English language will some day make all mankind one. As education proceeds in the country, the course of the English language will be broader and deeper and more beneficial still. There are universities and colleges and mission schools and girls' schools. Altogether the people under education are two and a half millions, and nearly ten millions of people speak the English language already. There are one hundred and sixty-three thousand women under education, and about four million four hundred and forty-seven thousand write



and read some language or other. This is a good nucleus to begin with. Thus education paves the way. But nothing forms a nation more speedily, nothing consolidates it so, as one common religion. When Asoka ruled the Empire of India, it was the Buddhist religion that made the Hindu people one. And in the future, when all our aspirations are matured, and all our instincts are developed, when religion shall reign from end to end in our country, that religion which I look forward to is not to be dogmatism, it is not to be too much theology, nor too much subtlety, but a simple religion of one God, the Father of all, and one brotherhood among humankind.

If our faith could be carried out, if men were allowed to form their own organisations, and if the one great platform and one bond of union were nothing but this,—one God for the whole country and one brotherhood for all the races,—India would rise in spite of its heterogeneous inhabitants,—it would rise to be one nation, as you are one nation. All nations under this simple faith in one God shall become of one mind, and all humankind shall become one great brotherhood.



# HINDU SOCIETY

*Saturday, the 4th November, 1893*

**L**ADIES and Gentleman,—Hindu society is a very ancient structure. Its principles, its classification, its laws, its beliefs—both religious and moral, are the results of many ages. One thing peculiar about Hindu social life is this: that its vitality is undying. When alien systems of civilisation have overtaken people,—whether barbarians or semi-civilized, or very civilized,—these people have generally died out. It is not only the aborigines of Australia and America; but where are the Greeks to-day, or the Egyptians, or the Romans, or the Phœnicians, or the ancient Peruvians? They could not adapt themselves to the new environment that formed around them, and they died away. The peculiar thing about Hindu social life is that so many cycles of events and circumstances came, so many orders of environment—so many invasions, so many different kinds of civilisation,—and yet, instead of crushing out the life of Hindu society, that society grew all the better for the changes. It is wonderfully elastic, susceptible, filled with vitality, that Hindu society. When Buddhism raised its standard, and Sakya-Muni denounced the practices and the theologies, the customs, the social distinctions of his time, though of course Hindu life had to recede before the new ideas, yet in the course of time these ideas were assimilated. The new order of life was adopted: society proved itself elastic enough to take in the new principles; and, instead of Buddhism crushing out Hinduism,



Hinduism crushed out Buddhism. Then, when the Greeks rolled into India like a torrent, upsetting thrones, slaying populations, conquering provinces, changing usages, what happened? Instead of the Hindus being exterminated by the Greeks, they absorbed all that was best in the character or the system of their invaders: they imbibed Greek art, Greek philosophy, Greek civilisation. Then, when the Moham-medans came, they were so fierce, so relentless, so unsympathetic, they spared nothing that was national, or Hindu. And yet, when the Mussalman went away, the Hindus were all the more vigorous, more national, more living, more faithful to their own instincts, or, if they changed at all, the change was in the direction of absorbing what was best in the nature of Mohammedanism. And now that the English have come, now that the European civilisation has made its appearance, with all its beneficent influences, with its Christian morality, its humanitarian philosophy, its toleration, its spirit of progress, do you think that Hindu society is likely to die in the midst of this favourable environment? No: the future will be more prosperous than the past; and yet, though we cannot see what that future will be, no doubt it will be a future of progress and of national greatness.

#### ABLUTIONS

The personal life of the Hindu, as an element of the social organisation of the country, is so exceedingly simple that it is easily understood. The model Hindu of the present day (I am not a model Hindu myself) lives as his primitive forefathers did in his dress, in his diet, in his devotions, in his daily pursuits, in all his personal habits. The first thing you notice in the



character of the high-caste Hindu is his cleanliness. To the Christian baptism takes place once in life, no man is baptised twice. The Hindu has his daily baptism. Every day he must take a bath by immersion, and not merely for the sake of bodily comfort, but as an unavoidable religious observance. There are certain recitations which have to be said when the Hindu puts his foot in the water of the Ganges, when he advances into the water, and also when he dips his head in the stream. At each one of these acts there are certain proper sacred ejaculations to be uttered; and when he has bathed, he feels that all his sins are washed away,—that all the pollution of the previous day and night, that all the evil deeds of life, done knowingly or unknowingly, are washed out by the beneficent waters of flowing grace, because the river is nothing more than the embodiment of the nature of God himself. It is quite a scene in Calcutta, and still more in one of the faraway north-western towns, early in the morning before the sun has risen, to watch the long lines of men and women going to have their early ablutions in the river Ganges. One side of the road is reserved for the women, the other side is reserved for the men. One Ghat (bathing place) of the river is reserved for the women, another for the men. They go in a continuous stream from half-past four in the morning until ten o'clock; and they all bathe, and they are all clad in clean clothes, and return home cheerful, healthy, and free, with the sense of personal purity within and without. In a hot climate like that of India this practice is peculiarly sanitary; but it is not at all as a sanitary matter that they practise it, but as a religious duty.



## HINDU SOCIETY

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## DAILY DEVOTIONS

After that bath comes the time of the Hindu's daily devotions. There are three devotions that have to be gone through. One is early in the morning, another is after the bath, and the third is in the evening. The chief worship is after the bath, when the body and the mind are attuned to the thoughts of Him who is pure and serene and glorious and beautiful. It is a very short prayer which the Brahmin says, but it is a prayer which has been consecrated by the piety of thousands of years. It is a short Sanskrit verse, whose translation is thus given :

"Now may I meditate upon the effulgence of that Supreme Light who is the source of all intelligence and blessedness."

The evening prayer is longer, and sometimes the morning prayer also; and the three devotions have to be gone through by every thoughtful Hindu.

## GARMENTS

The garments of the Hindu have to be washed thoroughly every day. He has no Chinese laundry where his clothes can be sent. Laundries are so expensive here that we could not afford them in India. He washes his own clothes, or his wife washes them for him. But no high-caste Hindu will use the clothing to-morrow that he has used to-day until it is carefully washed and dried. They are all white, light, flowing garments, going down from the neck to the feet; the feet generally bare, or enclosed in light low slippers, the head covered with a white turban, or a skull-cap. But the Hindu has generally two costumes, one for wearing indoors at his ease, and the other for outdoor wear, when he goes to office, or to the presence of some great official. The



official costume is more elaborate and voluminous. The domestic costume is light, simple, easy, scanty, and also, sometimes, quite graceful. In a climate like India these heavy folds of sombre garment that you wear would be like a funeral-pall,—would be such a load, such an oppression, such a means of extracting all the carbonic acid gas and ammonia in the human system, that both from a sanitary and from a sacred point of view it would be utterly unsuitable.

### MEALS

The Hindu's meal is a simple affair. Every high caste Hindu is a vegetarian. Your vegetarianism here includes so many animal substances that our people stand aghast when they are mentioned. Your vegetarians eat eggs, oftentimes fish, perhaps grease and lard, perhaps soups and broths of doubtful composition. In India the touch of egg, fish or lard would be almost as contaminating as the touch of meat itself. Vegetarianism simply means butter, milk, sugar, flour, rice, pulses, garden-products and herbs. Every one has not the means to buy all this. So the food that is generally eaten is some unleavened white bread and stewed pulses, or some boiled rice with curried vegetables. In Bengal—I do not know under what precedents—the people generally eat fish; but in the upper provinces, or in Bombay and Madras, where Hinduism is more strict, fish is quite as forbidden as meat. During the day the Hindu generally takes an hour's siesta. He gets up at four o'clock in the morning, mind you, and goes to bed from nine to ten o'clock. He works all the time that he is awake,—works on week-days and on Sunday, week in and week out. He has no sabbath.



And, as a rest from this incessant labour, he enjoys an hour's rest during the hottest part of the day.

### INDUSTRIES

But what is his work? Most of the work of the Hindu is agricultural. Seventy-six per cent of the people are agriculturists. Only twenty-four per cent follow other industries. The industries of India at one time were magnificent. Our cotton muslins have been imitated, but they have neither been equalled nor surpassed by the products of any country in the world. Our Cashmere woollen fabrics, shawls and chogas, chadars and silks, have been feebly attempted now and then: have they ever been approached, much less surpassed? Not very long ago the reigning Prince of Baroda ordered a piece of Cashmere chadar. A chadar is a long shawl, something like a big wrapper. That shawl was inworked with thousands of pearls and brilliants. The groundwork was wool, but the inworking was composed of all the brilliant stones that the Gaekwar could afford; and they estimate that it cost nearly one million sterling. I think it is still in Baroda and is described by Sir John Birdwood in one of his books on "Indian Industries." You know our inlaid work on ivory and sandalwood. Some of the Bombay boxes and Surat articles I have seen in English and American houses. You know their fineness and delicacy and their wonderful designs. You can imagine the laborious and artistic skill required in producing them. You know also our inlaid jewellery and metal ware. How the goldsmith works his wondrous threads of silver and gold and iron, and combines them in such beautiful vases, cups, and necklaces, sword-hilts and ornaments of various descriptions is past one's under-



standing. Certainly, up to this time I have not seen any other country attempt their reproduction. All these industries flourished in India at one time; and the people, according to their training, according to the part of the country in which they lived, practised them. [They are so poor now, so absolutely unencouraged and unpatronised—that the industries are very fast dying out; and I quote one of the greatest authorities on Indian statistics when I say that the industrial classes consider themselves most fortunate if they can eat one meal a day all the year round. Oftentimes the workman has to go with but one full meal a day: sometimes utter starvation stares him in the face. In the mango season he lives upon a hearty meal of mangoes bought cheap. In the season of melons he buys a copper's worth of melons, and subsists upon that. A hearty round meal, as you call it, he does not get to eat every day in the year. Yet he works from dawn until twelve o'clock. He goes home, in some parts of the country, to take his short meal and have an hour's nap, and returns again and works until dark, and sometimes after that. You can imagine the scorching, penetrating rays of the Indian sun. You have heard of the great torrents of rain that fall down from the skies. I told you the other day that in one year eight hundred and five inches of rain were recorded in a certain part of the country. You have heard of the storms, and hurricanes, and cyclones that root up old trees, drown hundreds of boats, and sweep away villages. In these inclemencies of the weather the poor labourer of the field has to work year in and year out; and the result is that he has not one full meal a day all round the twelve months. His earnings amount to about three dollars a month, and the average earnings among the popula-



tion of the higher classes seldom amount to about fifteen dollars a month. I think, ladies and gentlemen, some of you pay your coachmen more than fifteen dollars a month. If you strike an average, much less than this is what the high-caste Hindu gets; and it is said by some of our rulers that it is quite enough for him!

How does he bear himself under these hardships? Nature has given such gentleness to his soul,—so much forbearance and calmness and satisfaction, so much dependence upon the will of God,—call it superstition, call it fatalism, call it weakness, call it whatever you like,—the weakness of the Hindu is his greatest strength in the midst of his sorrows and hardships. Truly it is exemplified in the case of the poor Hindu that the weakest are the strongest among the children of God, because the weak depend upon Him; and from God there comes grace that suffices for all the ills to which flesh is heir.

#### THE HOUSEHOLD

The next element in Hindu society is the household. The Hindu has what is called the joint family system, the patriarchal system. The father, the mother, the grand-father, the grand-mother, the grand-uncle, the grand-aunt, the nephew, the niece, and the cousins of the first degree and second and third degrees, and mothers-in-law, and sometimes the sisters of mothers-in-law—all come and flock under the same hospitable roof. It cannot be helped. Poor relations in India are not kicked downstairs as in other parts of the world. Every one feels that if a great misfortune happens to his relatives it is his own shame and disgrace: and therefore poor relatives, when they have no means of livelihood, come, or are called to live in the extensive



patriarchal mansion. When a father has a grown-up son, and that son marries, it would be the worst inhumanity on the part of the son to go away with his newly wedded bride into a new home. When the son goes to fetch his bride, the mother holds him by his hands and asks, "Son, where art thou going?" "I am going, mother, to bring thee thy female slave." Of course she is not actually a slave. It is in the language of Oriental politeness that she is called by that opprobrious name. When the wife comes, she is a member of the family; and her future depends upon her submissiveness and humility and tact in the beginning of her career. If a man happens to have five sons, and the five sons are married, the five wives come and live in the same house; and if the wives are at all gifted with any will-force, as all wives are more or less, they insist that their mothers, or some other relatives, shall come and live with them. And so they come; and mothers-in-law are about the same in the east and west and north and south. I have known houses whose inmates were two dozen, three dozen, sometimes four dozen. Then out-houses are built, additions are made to the house, small rooms are built, which in this country you would call dove-cots; and the house keeps increasing until the inmates of the family are like Abraham's seed, as numerous as the sands of the sea! Yet overcrowded and hot as these households are, and filled with misunderstandings (when ladies quarrel, they do not call them quarrels, but always call them misunderstandings), when there are high words and screams and the wreck of household articles, it is disagreeable of course; but, in spite of all this disagreeableness, the wonderful thing is the Hindu's love for his home. Ask the poorest villager to leave his hovel and travel into some distant province and take up



finer quarters, and he will positively refuse. I know, when Lord Dufferin was Governor-General of India, he told me that there were hundreds of miles of land, well wooded and well watered in Central India, and that if I could persuade my countrymen to emigrate there, they would find an easy deliverance from all the hardships to which they were daily subjected. Every attempt made to persuade them in that direction has failed. A Hindu has such a wonderful affection for the few yards of ground where he lives, and his forefathers lived before him, that he will never move out. And hence this system of joint family—a system which has no doubt certain advantages, though I confess the disadvantage is much greater. The disadvantage has scarcely any appreciable effect in diminishing the Hindu's love for his home. Your English and American homes are so refined, so sweet, so enlightened, so full of luxury, so full of all sorts of comfort and good feeling, that when I compare my ragged, rude, simple home with yours, I am at once ready to acknowledge your superiority. But no Yankee or Englishman's fondness for the citadel he calls his home can be greater than the fondness which I bear for my lowly "Peace Cottage," and the few square feet of ground where my wife and myself live in all contentment. And what is my feeling is the feeling of every faithful Hindu. Some day, I know, these homes will show great improvement; and for that day I wait. But even now if a Hindu has any trait by which he is to be distinguished, it is his home-loving nature. And woman is the centre, is the light, is the life of that home. There are about one hundred and ninety millions of women in British India. In number they are less than the population of men. These millions of women, of course, belong to



different castes and orders ; and no general definition will give you an insight into what they actually are. But, certainly, they are not the helots and savages that your travellers and missionaries describe. Some of them are so intelligent and refined, so beautiful and graceful and cultured, that you can form some idea of what they are from your experience of the little Mahratta woman who was here some years ago,—the celebrated Pandita Ramabai. The Pandita, although she would be an honour to the womankind of any land, is by no means the only woman that either the Mahratta country, or India as a whole possesses. When from the standard of intelligence that she and others like her show, you go down layer after layer into society, you find all orders of intelligence, all kinds of manners, from very high to very low. The higher the caste, the purer the blood, and finer the intelligence and character. In India there is such material among the women that if it could be rightly used and developed, the Indian woman might very well occupy her place with the women of any land or any nation.

#### HINDU WIDOWS

The life of the Hindu woman is in the household. Her entire ideal of character is domestic virtue. She feels that she is born for no higher place than to be a daughter, a wife, a mother, a household guardian. If Providence should smite her with early widowhood, if she is to go through all the austerities of that hard, long, enforced celibacy, her fate does not necessarily crush her spirit, though she is afflicted more than any one can tell : but she consecrates herself all the more devotedly to the services of the domestic God and the services of those in the household who are more fortunate than she



is herself. In every country, I feel persuaded, there is need for a class of women who will not live for themselves, who have neither husbands nor children, not many personal wants, but who give all their energy, all their attention, all their woman's humanity and woman's heart, for the benefit of the poor, the sick, the wretched, and the helpless. In your country many unmarried ladies do that. In Roman Catholic communities the Sisters of Charity and the nuns do that. In India the widows do that. Their austerities, indeed, are prescribed by the country's customs ; but not a few take to these so cheerfully and without a single murmur, without a moment's complaint, that these austerities, instead of making them harsh, or cruel, or indifferent, soften them, develop them, educate them, exalt them, turn them into ministering angles of their home and society. Many of them cannot be persuaded to give up their hardships: they seem to be born ascetics.

#### MARRIAGE

In India a woman is born to marry, as the sparks fly upwards. The woman who is not married is a monstrosity. The woman who proposes to herself any other ideal than the domestic ideal is a being undreamt of, unheard of, unnatural. The result is she has to be married very early. She is married, not by her choice, but by the choice of her parents. She is married to a young man—often to a boy—about whose antecedents she is perfectly ignorant, whose features even she has not seen before the day of marriage. Yet these marriages take place ; and, if you ask me, "Are they happy ?" I think I keep myself strictly within the truth when I say the average Hindu marriage is quite as happy as the marriage of any other country or com-



munity. Few respectable Hindu women complain of their marriage, but of course there are exceptions to every rule. If you ask a humble husband, like myself, for instance, about my married life, I will say that I never saw my wife before I married her, nor did she know much of me, nor are we rich, or fine, or even comfortable always ; but, if all the beauty and education and refinement of the womanhood of the world were placed before me, I would take by the hand no other than the little child whom I wedded when I was a boy, and I would love her to the end as the most devoted husband ever loved his wife. I think, ladies and gentlemen, as in other matters, so in domestic life there is a secret adaptation pre-ordained from above. There is a kind of destiny. If men and women are faithful, self-sacrificing, not too fond of pleasure, or their own tastes and whims, they never need to be very unhappy. Of course, I do not say that the marriage customs of my country are ideal customs : there is great room for improvement. One reads of an age when other usages and better ones prevailed. We hear of the Hindu marriage that used to take place by choice. It was called *Swamvara*. The girl chose by her own will the person whom she would marry, and elaborate accounts of such marriages are found in the Hindu books. For instance, a prince has an unmarried daughter. Notices are sent to all the provinces and principedoms that such and such a princess is to be married on such and such a day ; and all the best young men of the provinces crowd into the bride's father's house. The archer would come with his bow and arrow ; the horse-man would come riding on his finest steed ; the pandit would come getting by heart the stiffest passages of Sanskrit philosophy ; the poet would come, with the most elaborate verses in



his pocket,—if he had any pocket in those days ; and they would all sit in a great convocation in the hall, each one according to his rank,—the warriors in one line, the princes in another, the scholars in a third, and so on. At last the bride comes out, decked in garlands and glowing masses of jewelry, painted with sandal, saffron, and vermilion, her silken garments trailing on the ground. She comes smiling and blushing, “demure, buxom, debonnaire,” with wreaths of flowers in her hands. She walks through the serried ranks of warriors and princes and expectant scholars. She walks with seeming indifference, without casting a single glance upon any individual, without taking any interest in anything, yet she is exceedingly observant all the time (ladies are up to wonderful tricks of this kind) ; and directly she has found her man, she plumps the wreath of flowers on his neck. Then all the other applicants rise up, and make an uproar : there is gnashing of teeth and clashing of armour, and the competitors break out into warfare perhaps (which lasts for years. Yet the choice the girl has made is irrevocable. This practice existed I do not know at what time. The descriptions of its elaborate ceremonies fill many a Sanskrit book, and form the subjects of many a tradition.

It is different now, I do not know from what cause. I do not wish to lay all the blame upon the shoulders of the Mussalman conquerors. All the marriage preliminaries are settled by relatives. Yet the marriages, on the whole, are not bad. The men are about as bad as they are everywhere. “The beauty and the beast” live side by side all over the world. The women of India are saintly, patient, long-suffering, forgiving, putting up with a hundred hardships without so much



as raising their voice. Such marriages and such homes, ladies and gentlemen, make Hindu society. The ladies have to be secluded. Most of them in all the larger provinces live in their apartments,—not allowed, not liking, to go out. In Bengal this custom of seclusion is particularly rigid. The long prevalence of the custom has created a strong opinion against women appearing in public at all : and of late, though some of us have begun to break the custom, we have had for our boldness to bear a good deal of rough handling. The people have yet to learn to respect the other sex, or allow them their rights.

#### DIVORCE AND POLYGAMY

In Hindu marriage customs there is no divorce. The idea of divorce to the Hindu mind sounds most improper and impious. The increasing numbers of divorces in Christian countries shock us beyond description. If on every frivolous excuse of interest, inconvenience, offence, or temperament, a man and his wife are to be separated, we feel the axe is laid at the very roots of social and domestic morals. Because marriage to the Hindu is neither a social nor a domestic convenience, it is a religious sacrament. Unless a man is married, and his heirs offer oblations to his spirit after his death, he has no admission to heaven. Unless a woman marries, and through the piety of her husband and the sacrificial offerings of her children, is taken into the better regions, she cannot go there at all. Unless a woman is faithful, and the husband performs certain ceremonies, there is no salvation of her. Therefore marriage is a sacrament. It is inviolable. The bond of marriage can never be loosened. You ask what happens when a wife is absolutely diseased, or when



she is insane, or one thing or another. The remedy for that is rather painful to mention. Polygamy is sanctioned by the Hindu shastras. I do not know which is worse, polygamy or divorce, because when a wife who is divorced marries another husband I think it is quite as bad as polygamy. Polygamous marriages in Bengal are becoming fewer and fewer, and in a short time they will be gone. But I can tell you strange stories of a caste of polygamous Brahmans, called *Kulins*, who once flourished in Bengal, and are still to be found. These men make it a profession to marry wives. The number of people belonging to this high caste of Brahmans being few, it is difficult to make a suitable match for their girls. No girl can marry any suitor below her caste rank. If their children are married into a caste lower than themselves they lose their position. There are certain men who have made it their profession to marry the unmarried women, and to charge heavy fees for the favour. Twenty, fifty, or one hundred rupees is the fee exacted sometimes. Though premature marriages in Hindu society are usual, women of this caste sometimes keep unmarried until forty or fifty or sixty years of age; and just before the last unction is administered to them they have to go and get married somewhere and to somebody at any cost. Suppose there is a wedding to be celebrated in some neighbour's house, the poor old unmarried women go tottering on sticks into the courtyard, and pray for the favour of the marriage vow being uttered over their heads before they absolutely depart this life. The professional bridegroom will sometimes luxuriate in fifty or sixty wives; and for each visit which he may be asked subsequently to pay to these wives there are separate fees levied. So it is



a flourishing trade for these Brahmans to marry. I am glad to say that this miserable class is slowly dying out, and it is now quite an exceptional thing to hear of a *Kulin* marrying wives. From this you will perceive that polygamy in India is practically disappearing.

#### HOUSEHOLD CEREMONIES

There are six ceremonies in the Hindu's household. The first ceremony is when the child is born. On the sixth day after the birth of the child the birth chamber is emptied of all occupants. The door is shut, the lamp burns low, and writing materials are at hand. It is believed that the Creator comes down from the heavens, and on the forehead of the child writes the secret of his future destiny. And every human being in India, therefore, is supposed to have a destiny and a vocation in life which was inscribed on his forehead by the hand of the Almighty himself. It is a beautiful ceremony, because I do believe that every man and every woman has a mission in life ; and if that mission were understood and discharged, the whole world would be the better for it.

About six months after the child's birth there is a ceremony to give him a name. The neighbours are invited, and the child is dressed for the first time in bright silken clothes, and is given to eat solid food for the first time in his life. The father sits there with other relatives ; and the father, or some very near relation puts a morsel of food into the child's mouth. Then the name is given him, a prayer is made, and the blessing of God is asked.

The third ceremony is the ceremony of initiating a child into knowledge. Knowledge, in India, always means religious knowledge. The child, in former



times, at his ninth year,—now earlier,—is taken to the house of his preceptor who generally used to sit under the overspreading branches of a great Indian fig-tree. His juvenile pupils were around him,—boys in all conditions, of all dimensions ; some chattering, some reading aloud, some dozing. The little boy, the applicant for initiation, is brought. The preceptor asks him to take a berry from the tree overhead. The boy does so. He is told to break it, and pick out a seed. Then the teacher tells him to put it under the dry soil and put a drop of water upon it ; and then the teacher says,

“As that little atom of a seed put under the soil will some time spring into a great tree, giving shadow to bird and beast and man, so may the simple precepts of truth that I shall sow in thy mind grow up into a great tree of wisdom giving shadow and nourishment to thousands.”

The fourth ceremony is the ceremony of marriage. From the day of the marriage begins the life of the householder about which I spoke in my first lecture.

The fifth ceremony is the funeral ceremony. The dead body is taken out upon a stretcher, always by relatives and friends, to the sacred riverside ; and the same waters that embraced the living man when every morning he went to wash away his sins, receive a handful of his ashes after he is cremated. Cremation is the wisest and best disposal of the dead. The Hindus thought so ; you are beginning to think so. Some day you will have to adopt it.

And the concluding ceremony of the man's life is the ceremony in which offerings and oblations are given to the Gods and the ancestors that his departed soul may be received into heaven.



## CASTE DISTINCTIONS

The third element of the Hindu life is the community. The community is called the Somaj, and from that word comes the Brahmo Somaj. Brahmo is the worshipper of God, Somaj is the society ; and the whole Hindu community is called the Hindu Somaj. The principal bond in Hindu society is the system of caste. You have heard endless stories of caste, and its abuses have been exposed and pointed out to you. It is as well whipped and kicked about as there was any need that it should be. Primarily, caste sprang from religion, from race, from occupation. Those who professed religion to be their work only, differentiated themselves from the rest of society, and were called *Brahmans*. Those who fought battles were called *Kshattriyas*, those who tilled the soil were called *Vaisyas*, and those who served were called *Sudras* ; but, primarily, religion lay at the bottom of the classification. The Brahmans and the Kshattriyas were *twice born* ; and others who formed the masses of the people were not so. Twice born means exactly the same thing as the word regenerated means in Christian phraseology. After a man is invested with the sacred thread, after he has gone through his initiation, he is supposed to be regenerated,—twice born. The great distinction between them and the masses of the people was that the latter never could have the same ceremony of initiation performed on them. This was the first distinction. Then there were those great aboriginal races about which I spoke to you. They could never be twice born. So the aborigines made different castes from the Aryans. Thus began the race distinction of caste. Then the hordes of foreign invaders came,—the Greeks, Scythians, Tartars, who formed different castes again.



The offspring of their intermarriage with the native races were also a separate caste. They stepped in the various occupations. The goldsmith made one caste, the shoemaker another, the tinker another, the physician still another, and so on and so on. Now there are countless castes in Hindu society. The Brahmans alone are said to form as many as four hundred and sixty castes, and the Rajputs form five hundred and ninety castes. And there are innumerable grades and orders and shades of races and occupations, all of which have broken into an endless series of distinct clans in the mighty structure of Hindu society.

#### MITIGATIONS OF THE CASTE SYSTEM

The institution of caste has been so well abused, that I may say safely, I think, one word in its favour. There is a great deal of apology for its existence. It is only the institution that concentrates within itself the principle of public opinion in India. So vast is Hindu society that it is impossible for all the people to take notice of the doings of one individual or one section of human beings. In the various classifications each caste takes care of its own members. There is such strong public opinion thus kept up that when a man departs from it, or violates in any important particular of moral or religious life the injunctions of the caste, there comes down upon him a public disgrace which he dares not to incur. Each caste has thus a fixed code by which to judge the moral conduct of those belonging to it. Has a man drunk wine or done something still worse, he is reported to his caste people. Immediately the caste assembles on the roadside or the riverside, or under the shadow of a tree. Calling the culprit before them, they ask him : " Did you do such and such a thing on such



and such a day ?" If he admits it, a fine is imposed upon him. If it is a very serious offence, he may be turned out of caste which is a terrible thing. If he compacts with a fine, it is used for a great feast for all the inmates of the caste to which he is admitted.

Caste is so distributed that there are various workers of various professions. What accounts for the skill of the artistic work of India ? It is hereditary. Its secrets have come down from father to son for generations. Thus within limited spheres the skill of particular industries is preserved and kept in high perfection. If it had not been for the caste system, who would have taken care of the poor and the diseased and the helpless and the dead at times of public distress ? A man has no means to call in a medical attendant when he is ill. He has no means to support himself in the days of famine and scarcity. There is no poor-house, there is no poor-law, there is no parish superintendence. It is the caste which sometimes performs all these functions. Charities are given, doctors are sent, medicines are supplied ; and when at last death comes, the most serious difficulty comes. Who is to carry the body for cremation ? No fashionable undertaker, no professional corpse-bearers ; but it is the members of the caste who take the dead on their shoulders, and carry him with due honours to dispose of the remains. If it had not been for caste, where would the Hindus have been in the great storms of foreign invasion that whirled everything before them, and heeded neither the usages of the men, nor the honour of the women ? What saved the Hindu religion, what saved Hindu philosophy, what saved Hindu learning, what saved the purity of the Hindu blood, but those rigid rules of caste which even in death do not relax their hold ? The



Mohammedans came : they ceased to reign. The Greeks came and disappeared. The Scythians and the Monghals came, and they went away. But, after they were gone, the scattered remnants of the Hindu society came together, rivived, and flourished again. What knitted them, what kept them intact ? Only that rigid hold of their caste usages, which were powerful enough in all these revolutions to maintain their integrity. And in the present day, go where you like,—to Poona, or Benares, or Calcutta, or anywhere else,—you will see Hindu society—all its types, all its arts, all its institutions, at least nominally—the same as before. Such are the conserving influences of the institution of caste.

#### THE CHANGE DEMANDED

But the time has come when a change has to take place. The civilisation of Europe brings new ideals, new aspirations, new necessities every day. If we fight and reject them, as a nation we are doomed. If we adopt them indiscriminately, the same fate will overtake us. Therefore, the movement to which I belong, as I told you the other day, has worked for various reforms, with the object of improving the institutions of the land, whether it be caste, or the education of woman. The trumpet of reform has sounded the message of a new religion and a new society. What will be the result ? The new ideas, if they overturn and destroy the old instincts, will never find root or soil. Those who accept them will be isolated and alienated. On the other hand, if the old ideas remain as they now are, and are not affected by the new impulses and the new circumstances that have come, that will destroy the vitality of the nation. The great



work before us is this,—how to combine the old with the new, how to engraft new reforms upon the old spiritual and moral constitution of the Hindu. The spirit of progress must be assimilated into reformed usages, into instincts and aspirations which the Hindu has inherited from his prehistoric forefathers. Very slow, therefore, is the growth of social reform. We never hurry, we never get impatient, we never aspire to accomplish the work of centuries in the course of a week, a year, a decade. If woman is to be exalted from her present low condition, she must rise slowly and naturally, by the gradations of that universal law which is the only law of human emancipation and perfection. If castes are to be consolidated, communities must not be forcibly married and combined together. Education must slowly relax the old ideas, the old opinions ; and by the diffusion of knowledge, by the action of circumstances, and by levelling influences of the age, the various races, retaining their moral and social integrity, shall form one brotherhood. Already, under the Brahmo Somaj influence, you see at least four or five hundred families in Bengal and other provinces, who have come to unite on this new basis. But even we are sometimes perplexed by the new state of things. When men go in for social revolution, they generally rush head-long ; but, where purity is concerned, where the relations of the sexes are concerned, where the sanctities of the household are concerned, no progress cannot be too gradual. Yet the new era has come ; the old has to change. And who but the Spirit of that God, who creates men and who combines them into the household, caste, community, or nation—who but his Spirit can teach us to solve the most difficult problem of reconciling the national spirit



with universal progress? What but His wisdom can teach us to keep intact our instincts inherited from our forefathers,—our ideals, our moral conceptions, our religious feelings,—and yet take part in the universal march of progress that all mankind is making toward a great, far-off brotherhood?

I have unfolded to you in four different statements what I know of my country. Friends, will you listen to me, and go away, and do nothing to help us in the difficult work of purifying and reforming and exalting India? India stands at your door as your applicant. Give us your progress, give us your manliness, give us your culture, give us your heart, and take us, a backward nation, along with you in that way of national greatness whereto our forefathers helped yours at one time. The light once came from the East; and, if the light now returns from the West to the East, it is only a mutual duty that has to be discharged. May God's Spirit rest with you and rest with us, and may our relations become nearer, until we make one great humanity unto the glory of our Father in heaven!



## THE UNITARIAN CLUB RECEPTION

The first meeting of the Unitarian Club this fall was held at the Hotel Vendome, Wednesday evening, October 11, 1893 with the President, Prof. J. B. Thayer, in the chair. An interesting and special feature of the occasion was the presence of three foreign guests from the Parliament of Religions,—Mr. Protap Chunder Mozoomdar of India, Prof. G. Bonet Maury of Paris, and Mr. Channes Chatschumyan of Armenia.

In introducing Mr. Protap Chunder Mozoomdar, the President referred to him as the leader of the great movement founded by Rammohun Roy, who was a friend and correspondent of Channing and the early Unitarians. In England it had been said on the authority of Lord Lawrence and Sir Richard Temple that the movement with which Mr. Mozoomdar is so closely associated in India is second to nothing which has been done in the East in the present century for the moral and religious improvements of nearly three hundred millions of people that are under the English Government.—*The Interpreter*.



# THE MESSAGE OF THE NEW DISPENSATION

*Wednesday, the 11th October, 1893: Unitarian Club, Boston.*

Ten years count only like a moment in that friendship which, if it is true represents the relations of the great Eternal Father with his children. When I left my distant home, when I left my distressed wife, I felt that I was going from a home to home again ; and all the time I was engaged in the proceedings of the Chicago Conference my whole heart hungered and thirsted after Boston. In that Boston I stand to-night. These ten years have made a great deal of difference, not only to me, but to a movement which one day is destined not only to unite the great races of India, but to unite also the East and the West. My honoured leader and colleague, Keshub Chunder Sen, whose glorious face I hoped to see when I returned home in 1884, had departed this life nearly a week before I arrived. His loss has made complications, trials, troubles, depressions which the Seer of the Heart only knows. And the consolation for all these trials, if it ever comes from men, may come from my American friends.

But I shall not speak sadly. When our forefathers held religious communion, they fasted. When you hold religious communion you feast. (Laughter.) I am not inclined to think that a heavy stomach leads to Demosthenic flights of eloquence. (Laughter.) I have eaten sparingly, therefore. But it often occurs to me at such assemblies that the heart of an Anglo-Saxon, if it is at all accessible, is assessible through his stomach. (Laughter.) Dinners with wine are known to affect



the head : dinners without wine may perhaps affect the heart. (Applause.)

In India three great religious books are revered : one, as you know is called *the Vedas*; the second is called *the Upanishads*; the third is called *the Puranas*. The Vedas, as you are aware, treat of the forces and the presence of God in nature, the Upanishads treat of the presence and spirit of God in man's soul, and the Puranas treat of the incarnations of God and his dealings in history with mankind.

To my mind religion, so far as it is to be distinguished from metaphysics and from mere sentiment, means the consciousness of the presence of God. A consciousness of the divine presence, when it is abstract, is mere mental philosophy. A consciousness of the presence of God when it is concrete, must be realized either in objects, or in the soul itself, or in the events of the world. By objects I mean natural objects, all created objects—animate and inanimate. This, in common language, is called the immanence of God. The realized consciousness of Divine presence in all things, animate and inanimate, is the immanence of the Divinity. To the Hindu that forms one part—the chief part of personal religion.

In the second place, the presence of God in the events of the world, in the history of mankind is called Providence. In India, in former times, they felt that all things that took place, however, they might be modified or produced by the purposes and necessities of man, were always regulated, co-ordinated, arranged, and made to fulfil the great destiny of the world. They were ordained and regulated by the presence of the Deity in the world. Lastly, the presence of the Spirit of God in man's nature was realized as that mystic communion, the depths of which meant the oneness of man



with the blessed unity of God himself. God's presence in the great forces of nature has been recognized, not only in India, but throughout the East, and your leading men have responded to that idea. I do not mean for that reason on the present occasion to dwell largely on this point. Only let me say that the spiritual claims of God's creation will have to be adjusted once more in the future structure of human faith, that the economies and the sublimities and the suggestions and the revelations which they bring to us belong not merely to materialistic science, or metaphysical abstraction, but to personal faith, to personal blessedness, and to personal character. (Applause.) The culpable neglect which Western men often show in the contemplation of the immanence of God in his creation has led to that hardness, to that insensibility, to that traditionalism, to that worship of books, to that sickly confinement to the past, which means so much of the evil of Christianity. When from books, when from the commentaries, when from the exegesis, you escape into the infinite blue of the eternal heavens, or hear the whispers of the great winds or watch the meridian glory of the mid-day sun, you feel that you are emancipated, and once more stand face to face with your Creator. (Applause.)

I do not mean on the present occasion to dwell at length on the indwelling of God in the human soul. That is a great subject. I have sometimes spoken about it. I shall have occasion to speak about it again. My principal object to-night is to insist upon the dealings of God in his providence with human beings, his incarnation, his presence in the events of the world. Incarnation in Hinduism does not mean the descent of the spirit on one particular man, incarnation in my country means a process of evolution, a continual ascent of



God's world towards God himself and a continual descent of God upon his sons. (Applause.) The Deity is said at first to have made his abode in the tortoise, the aquatic monster ; then in the quadruped hog. Then he made his abode in a small-sized man. Then he made his further revelation as a man who was half lion and half man, who was savage and fierce and wild. Then his incarnation culminated by his descent on those heroic spirits who make up not only the legends, but the spiritual examples of Aryan India. Not only is God's incarnation revealed in man, but it's necessary counterpart is in woman also. There are male gods and there are female gods, the latter more beneficent than the former.

Furthermore, the entire nature of the finished Being is not incarnated in one individual, however, great or high. Each attribute is incarnated in certain individuals, and each attribute has its counterpart in the form of man and in the form of woman. To my mind this is a much more philosophical interpretation of the great doctrine of God's embodiment in a human being. Though I believe as a metaphysician, in an abstract God, it does not satisfy the deepest impulses of my nature. God, if he is man-like, must descend on man, and must show what God-inspired, God-filled, God-ordered-humanity can do for men. When I am told that not only men, but women, are subjects of incarnation, and that each attribute is incarnated in several individualities, I think the doctrine is profoundly true. Even such a confirmed agnostic as Sakyamuni, who for one thousand years dominated the destiny of Hinduism, and made throughout India, from one end to the other, millions of converts,—even such a confirmed agnostic is looked upon as one of the incarnations of God. And



why ? So much humanity and calmness and self conquest that man possessed, so intensely interested he was to protect the rights of men and animals, that the mild Hindu's moral and benevolent instincts were stirred by him, agnostic as he was: they saw Divinity in him.

I wish that in this age, in the midst of our circumstances, we could also see in man the presence of God, and in the dealings of man with man, the dealings of Providence with his children. I have always stood up for personality. God is a person, though he never asserts his personality, never insists upon worship, never gratifies his vengefulness or anger or cruelty or offended majesty against heretic or unbeliever or an immoral man or atheist. The fact is, he is the great Father, the Ruler, the Creator, the Punisher of all ; and, in so far as his personality is not only believed in, but realized in the heart and character, so far is a man's personal religion worth anything. The metaphysical dogma of the personality of God never influenced conduct, never consoled a soul in distress, never wiped away the tears from man's eyes, never gave a hope in the time of death. But, when the Supreme comes down as a person, when he stands before us as a Father stands before a spoiled child, when he forgives us as a mother forgives an ungrateful offspring, then we realize what personal relation with God means. All spiritual religions, all spiritual life, all gentleness of character, are concentrated here. But it is a difficult thing to realize this divine personality in the petty details and commonplace trials of human existence. Though we all believe in his omnipresence, yet he is so high above and so far away, so inaccessible in his infinity, so unapproachable in his majesty ! Though we know he is



everywhere, we look to the east, he is not there ; we look to the west, he is not there ; we look up to the heavens, and the heavens are as brass; we look down to the earth, and the earth is as iron. Where is the spirit of God ? Where is he who shall comfort and counsel and heal and elevate and take us to his bosom ?

Here comes the great question of man's spiritual ministry. Each faithful minister of religion stands in some degree as the representatives of God before his congregation. We speak of Christ's second coming. The world has waited and still waits for his advent. The sorrowful die shedding tears, and the faithful wait and wait in vain—Christ cometh not. Yet I declare that Christ hath come again ; that his second coming has been accomplished. In every faithful shepherd who tendeth his human flock, in every minister who visits the widow and the orphan, in every true pastor who sigheth and weepeth for the sorrows and sins of those who took up to him, Christ hath come to the world again. (Applause.) You ask sometimes why your services are not interesting ? When the Spirit of God is not in you, when your faces do not light up with the great glory of God, when your tongue is not impelled with the word of the Eternal, liturgy or no liturgy, choir or no choir,—you shall not influence men. But let the Eternal descend once more like a dove upon the souls of those who have devoted themselves to the spiritual welfare of his children, once more let the gift of inspiration return to the world, once more let the great Spirit make you his mouthpiece, once more let the immanence of God in all creation thrill through every nerve in your bodies and every sentiment in your hearts, then you shall see that God's flocks are as faithful in the nineteenth century as they were in the first. Christ is repeatedly



born in every age, reborn in every faithful congregation, in order that sorrows might be solaced, that sins might be forgiven, that the world might be turned into the kingdom of God.

My dear friends, you know very well that the orthodox idea of the doctrine of incarnation finds no sanction in me; but this is true, and forever it shall remain true, that the more you simplify your faith, the more deeply you expurgate your system from the accretion of all superstition and the error of the ages, the more intensely you shall have to realize that God is a Person, that you are the instrument of his hands, that your tongue is the organ of his Spirit, that your hand is the instrument of his benediction, that your eyes are the lamps of his altar, that your will is the representative of his will. When the personality of God is once more reinstated in the objects of the glorious creation which he has made, reinstated once more in our motives, in our souls, in our affections, in our character. Another dispensation shall come, Spiritual religion shall be the possession of not only one country or one nation, but of all countries and all nations.

I want you, my American brethren, to make your religion as practical and public-spirited as you have made it. We are mystics, like our fathers. We are sentimentalists, as our ancient sages were. We are God-hungry, God-thirsty; but, in our ancient ways, we catch also the gleams of his face. We need the supplement of your practical religion; we need the help of your iron arms, the supplement of your restless wills; we need the support of your obstinate convictions. We need all that.

What you need, you know best. It has been to me a great sadness and a great complaint that your free



America is not at all represented in India. We do not know what your religious aspirations and progress are. We do not know what your political achievements are. We know so little about your affairs. We are near enough to England: why should we not be near enough to you? Because we do feel, at least I do feel, I to whom you and your wives and daughters are so kind,—I do feel that, if our aspirations find response in the aspirations of any race of men, they are the liberal Christians of America. Hence, every day becoming old and more feeble, and more burdened with the infirmities and sorrows of life, I have made this long journey to come and lay my complaints before your tribunal. O friends, do not be so selfish as to confine all your progress to yourselves! Go out to poor, widowed, orphaned India. Go to this region of darkness, whose darkness instead of being removed is often deepened by the representatives of Christianity whom you send there. Go to India, where, instead of your aspirations of purity, all the influences of European self-indulgence pour in from day to day. Have mercy! Listen to our complaints! Go out with help which, by adding your knowledge, your practical sympathy, your public spirit to our sentiments, to our intellectual and spiritual impulses, may bind the Far East and the Far West into that eternal brotherhood whose fragments and crumbs I come to your table to pick up, that my souls may be nourished. But I am only one among two hundred and eighty-eight millions. I am but a man, and our women are weeping in darkness and desolation. Realize the case of India; realize the great needs of that country; realize also the profound needs of your own; and let those needs bind us into some such permanent relation, into some such parmanent organization, into some such practical



sympathy, as may lead to such consequences as may elevate my land and yours.

The Parliament of Religions was very good as an instance of toleration; but, as the great structures of your "White City" shall within three months be laid low, and that fairyland be turned into a howling wilderness, so before another twelve months all the Shintoists and Buddhists, all the fancy dresses, all the magnificent turbans, all the quaint convictions and outlandish eloquence, shall be forgotten. It is only where relations are close and intimate, where convictions are common and ardent, where aspirations are true and personally united,—it is there only that permanent relations of goodwill and love are possible.

Dear brethren, I appeal to you to put your hands together and help my countrymen to form some alliance as may help you in the midst of necessities and help us in the midst of our deeper and more grievous necessities.

And now may the Spirit of God abide with us all! May he turn our counsel into his glory and into the good of his world!



## ADDRESS OF THE MINISTERS' UNION, BOSTON

At a meeting of the Ministers' Union held in Chanting Hall, Boston, on October 30, a committee was appointed by a unanimous resolution to draw out an address of sympathy to the Brahmo Somaj after hearing the appeal of Babu P. C. Mozoomdar. The following is a copy of the address drawn up by the Committee.

Dear Brethren of the Brahmo Somaj,

We have been desired to express in behalf of the Ministerial Union our sense of the value of that service which has been rendered among us by our friend and instructor, Protap Chunder Mozoomdar, and our sympathy with him in the work which he is engaged in among his fellow-countrymen in India. That work is known to the present generation as the mission and service of the Brahmo Somaj, a religious communion which, in its spirit and motive, appeals with special emphasis to those who profess the most liberal interpretation that can be given to a spiritualized Christianity. Some of us remember the deep interest which was felt when the Rajah Rammohun Roy, the noble pioneer of that religious communion, came to England to seek the friendship of English Unitarians, when his coming threw a new and sudden light upon the possibilities of our own contact with and understanding of the purer oriental faiths when his death set the seal to his mission and fixed him in our memory as one of the holy witnesses of the Divine Life abiding among men. Sixty years have passed; and the presence of our friend has been to us all, and more than all, which the word of Rammohun Roy promised to our fathers. For, in the passage of near two generations, the movement he represented has greatly widened out, has embodied itself in more accurate form of thought, has become enriched by absorption from the great world of earlier Christian as well as Hindu traditions, and has been brought in contact at numerous points with the actual religious life of the millions of the Hindu people. Our knowledge of it in that relation is distant and vague. But we are accustomed to think of it as one, certainly among



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the purest and noblest of force that are shaping the religious future of the remoter East. As such, we were prepared to welcome its eloquent messenger, whose voice we heard with delight ten years ago, now that he comes among us as envoy to the great World's Parliament of Religions, he has laid strong claims to our gratitude by the freshness of spirit, the wealth of illustration, those vivid pictures of the oriental scenery and life which bring home to us the native faiths in form to make them real to our thought, the frank and cordial manner in which he has won his way among us, so that the land, the man, or the faith he came to interpret seem no longer remote and strange to us, but are a familiar part of our own experience. This is the obligation which with gratitude and respect we hereby express in your name.

JOSEPH HENRY ALLEN,

EDMUND B. WILLSON,

SAMUEL J. BARROWS.

*Committee of the Ministers' Union.*



## FAREWELL ADDRESS

*Tuesday, the 5th December, 1893; Arlington Street Church, Boston.  
(Abstract of the Address phonographically reported)*

Dear Friends,—In this cold wintry time you have come from various distances to bid me farewell. This is a fitting consummation to the kindness and cordiality which I have received during all the time that I have sojourned with you. I wish to express my sense of gratitude for all your love, but I feel that I have scarcely the power or the words to do so.

It is striking to see how liberal ideas are no longer the monopoly of any particular sect,—how all at once, all denominations are being leavened by them. Perhaps some liberal school here, like the Brahmo Somaj in India, may feel that much of its calling has gone, and that the special truth which it was commissioned to preach has made its way into other office bearers and rendered its efforts unnecessary; but I maintain that there is a higher calling still now open to us.

For a long time the complaint has been that liberal ideas produce coldness of heart,—that universal principles of religion are good, but that they create a moral dreariness, a paralysis of the heart, an atmosphere of chill, and an alienation from the tender bosom of God. This is true in India, and I know it from observation elsewhere. Orthodoxy is warm, enthusiastic, devout, trusting, tender: heterodoxy is abstract, metaphysical, negative, cold, comfortless. But the higher calling to which liberal men are called is the endeavour to reconcile universal principles with personal religion.

How liberal ideas may produce spirituality is the



great problem of to-day. Liberal ideas are mostly the result of intellectual efforts. Universal principles are often the result of logic, the effects of protest, of rebellion to what is known as popular religion. The question is, cannot universal religion be exalted to spiritual reality, cannot liberal ideas expand into the eternal sanctities? I say, Yes. The difference between abstract and personal religion will always remain; but the question for us to ask is, Is our religion sufficiently personal,—does it go deep into our motive, stir our deepest feelings, enter into our conscience, and influence our daily life?

My friends, it is impossible to have personal religion without fully realizing the personality of God, when God becomes personal, religion becomes personal and worship becomes the sweetest and most indispensable work of the day. The finest ideals about God do not make religion. Even the finest poetry about God's nature does not make religion. Without personal religion how can there be spirituality? Without a personal God—a God who has a mind, who has a will, who has holiness, who can reward and bless, who can comfort, and overshadow and embrace us all,—personal religion is impossible. God is the great life of nature, throbbing in all the earth as our own spirit throbs in our own breast. As man's soul beams out of his eyes and utter his sentiments through the tongue, so does the great spirit of God throb and pulsate through this immense structure of nature, beam out through the morning dawn, shed its solemnities in the midnight darkness, overflow the world with beauty and harmony, with intelligence and beneficence. As man's spirit makes the whole body its instrument, so does the great God, by his Spirit, fill all the universe, and make its various



powers and laws his instruments to carry out his great ends. The God-life fills all creation, all humanity, all history, all religion, all duty, all wisdom, all morality, all thought. There is a high silent Personality brooding over this great rearing earth.

Yet this personal God is not present with us as he should be. Hence in my words to you I have insisted upon the duty of everyone setting apart a little while every day, that he may commune with the Presence that encompasses him. Without culture religion is as useless as is learning without culture. The world has many devotees who give themselves up to the great object of earning money and spending it. Yet the great interests of religion are neglected. One hour on a Sunday is thought enough to consecrate to sounding the eternal depths of God's nature. Men and women alike, lay and clerical alike, should devote themselves to the earnest culture of spirituality. There should be consecration to the great pursuit of the Infinite reality of God. Therefore, have I often spoken to you of self-sanctification and of union with the Divine Spirit, which, when it is accomplished, makes us the mirror in which his glories are reflected, makes him the mirror in which our destinies are reflected.

The personality of God, without which spiritual religion is impossible, is a truth which is revealed by human personality. The personality of man is a unique thing, and that alone enables us to reach the higher Personality from which these little units—that we are—have come. Human personality unfolds the great personality of God. What would Islam be without the fierce personality of the Prophet of Arabia? What would Hinduism be without the saints and sages about whom so many legends have been invented, and whose



memories populate the mighty pantheon of Hinduism ? What would the religion of Israel be without an Aaron or a Moses, a David or an Isaiah ? What would Christianity be without the central personality of Christ and the great apostles who worked out his wonderful teaching ? To me the influence of these great personalities has been chief source in discussing the supreme personality of God. They have for me spiritual magnetism which draws me into the bosom of the great personal God. It is these God-like men, these incarnations of God, these embodiments of the Divine Personality, that have made religion to me a personal matter. Our sorrows are so real, our sufferings are so pressing, that we hasten to some personality where there is sympathy, where there is love for distress, blessing for misery, comfort for pain, and healing for disease ; and these personalities when they are godly, work in the name of the Supreme Person whose servants and whose representatives they are. Therefore, the personal influence of holy men is to me the chief centre around which liberal and universal religion may gather.

My friends, now that I am about to go away from you, I should like to speak one word of my indebtedness to Jesus Christ, the Son of God. His character has expanded for the last two thousand years, as human nature has expanded. Can there be any sorrow which the Man of Sorrows cannot comfort and heal ? Can there be any sin which is beyond the limit of his wonderful forgiveness ? Can there be any pain which communion with him cannot convert into pleasure ? The more we appreciate that Divine Humanity, the more we rise into the supreme heights of the personality of God, without human personality, therefore, the personality of God cannot be fully realized.



But why do I speak of Christ alone? Because Christ is the type, the summing up of all those great and good men who have blessed the various nations of the earth. Christ is the type of all faithful ministers, of all shepherds of the flock, whose vocation it is to teach men and women about God. Though he was like a man, he spoke with authority. Whence did the authority come? What scripture or counsel gave it to him? It was his absolute self-devotedness to God that gave him power and authority. If men realized their destiny as did Jesus, they would no longer be held back by poverty or disease or browbeating or popular disfavor,—nay, they would no longer fear death.

I maintain that this simple religion which I have tried to lay before you has the power of absorbing to itself all the resources of all the great religions. Believing in nothing more complex than that God is and that he is good, that he is near and that he is loving; believing in nothing more complex than that you are my sisters, my brothers, and my friends,—I have the spiritual wealth of all the great religions that ever flourished. What is there in the enthusiasm and energy of Islam that I cannot accept! What ails my liberal religion that I cannot assimilate that energy, that fidelity, that monotheistic influence, that obedience to the laws of God? What ails me that I cannot assimilate the marvellous benevolence of Buddhism—its self-conquest, its kindness to man and to beast alike, its tolerance, its equality of men and women, its poverty and simplicity? What is the matter with my simple theistic principles that I cannot absorb the wonderful insight of the Hindu into the spiritual constitution of the universe? Why should I not learn from him that introspection by which in his own soul he beholds the glorious



manifestation of his supreme Brahma ? Why should not I learn from him the law of self-renunciation, of absolute self-forgetfulness, and his devotion in life and death to the search for the glorious purpose of God and the carrying of them out ? Why should I not sing the swelling psalms of David, which have reverberated for so many centuries ? And, when we think of Christ and his beloved Father, is there anything that can keep me back from the love of Jesus, the Son of Man ? What heights or depths, what tyrannies or persecutions, what diseases or weaknesses or poverty, can keep me from loving Jesus ? The more trembling I feel, the nearer comes death, the more glorious is his spiritual form to me. All the treasures of all scriptures that teach the dealings of God are mine.

Your articles of faith, your traditions, confine you within an iron-wall that you cannot break through. Your theories, your ecclesiastical organizations, are so many stones under which your spirit lies buried ; but all walls are broken down to the man of universal faith. My simple principles of belief in God and belief in man will give me a wider view, a nobler destiny, a higher spirituality, a more definite universal religion than all the creeds and orthodoxies which bigots and priests and fanatics ever tried to establish.

My friends, this night I come to bid you farewell. I am going home. The long distance and the long separation from those I love, ought to make me very glad that I am going home. I am not glad at all. No : it saddens me to part with you. Your cordiality has imprisoned me, your love holds me captive. I came stranger, and you took me in. I was hungry, and you fed me. I was alone, and you came and visited me. And, inasmuch as you have done this unto me the least



of men, you have done it unto your Christ and to God Himself.

I am going away. I wish, my friends, that I could take you home with me, and that my friends could call you friends as I call you friends. You cannot go, but your spirits will accompany me. Let it not be between us that "out of sight is out of mind". I have tried to help you in my own humble yet steadfast and hearty way. I have tried to speak a few truths which have been near my soul. Let your blessings go with me. The best of your land have gone to my land. Your Emerson is there, your Longfellow is there, telling my people that life is not vanity, but that it is earnest. Your Theodore Parker is there, and has done for the Brahmo Somaj greater good than you know. Your other heroes are there, all blessing us and helping us onward. And some of our great men are here too. Rammohun Roy before I was born sent his spirit to the liberal thinkers of America; and, if to-day Keshub Chunder Sen had been living, he would have stood here before you as a glorious figure, a transcendent spirit, a true child of God, a true benefactor of his race. It seems to me that the great men of your land and the illustrious departed of my land are here from the bosom of God, calling us all into greater friendship, into greater sympathy, into greater identity, than there ever has been yet.

And some day I fondly hope that these universal principles and liberal sympathies will find their home and centre in the East—perhaps in India. Those religious influences which once came from the East may perhaps be destined to come from the East again.

O my friends, you send your missions into different countries : do not entirely forget India, but send us your



influence, your resources, your manhood, your womanhood.

And now farewell ! Like a long, weary day, this great century is fast drawing to its end, to mingle in the eternal expanse of time irrecoverably. We are about to launch into untrodden waters and unknown experiences. This nineteenth century has brought with it much unrest, a good deal of uncertainty, a good deal of pains, but it has also brought unto us simple principles, liberal ideas, universal sympathies, which make you and me one. Let us hope that, in the gracious mercies of God, in the coming time these ideas shall fructify into spiritualities, and these principles shall ripen into a great structure wherein God shall reign, and that these hopes may consolidate themselves into experiences, and that your people here and my people there may all realize that we are one brotherhood, one spiritual kinship, one great family of pilgrims, travelling unto God, who is our home forevermore. God's blessings rest with you, and may He give you peace! Farewell!



## **SIMPLE RELIGION :**

**A Sermon, preached by Baboo Protap Chunder Mozoomdar, Missionary of the Brahmo Somaj of India, in the Free Trade Hall, Manchester, on Sunday afternoon, the 11th October, 1874.**

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# SIMPLE RELIGION

*Sunday, the 11th October, 1874; Free Trade Hall, Manchester.*

## LESSONS

Nanak lay on the ground, absorbed in devotion, with his feet towards Mecca. A Moslem priest seeing him cried: "Base Infidel! how darest thou turn thy feet towards the house of Allah?" Nanak answered, "And thou—turn them if thou canst towards any spot where the awful house of God is not?"

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The height and depth of all the world is centred in thee, Lord. I know not what thou art; thou art what thou alone canst be.

Once upon a time the fishes of a certain river took counsel together, and said; "They tell us that our life and being is from the water, but we have never seen water, and know not what it is." Then some among them wiser than the rest said, "We have learned that there dwelleth in the sea a very wise and learned fish, who knoweth all things; let us journey to him and ask him to show us water, or explain to us what it is." So several of their number set out upon their travels, and at last came to the sea wherein this sage fish resided. On hearing their request he answered them thus:

"O ye who seek to solve the knot,  
Ye live in God, yet know him not,  
Ye sit upon the river's brink,  
Yet crave in vain a drop to drink,  
Ye dwell beside a countless store,  
Yet perish hungry at the door."

There is a deep and lingering sadness in the mind of the religious man when he contemplates how men have made things—easy and important—most difficult. In our usual worldly life this is painful enough, but it becomes much more painful when we find it repeated in our religious life. Religion has been made most difficult of all things, though nothing in the world is simpler. My object in addressing you will be to elucidate some of its simplest principles. The first of these is Faith in God. Faith in God! The words call into our remembrance how many conflicts—how much ignorance and superstition—how much bitterness and



disagreement! Faith in God! They call into our remembrance how much life and light and love! What power, what sweetness of joy! Strange recollections and feelings, the most opposite and inconsistent, are called up in the mind by that simple phrase, Faith in God. The old religious world would still hold by its Pharisaism, and what is worse, would ascribe to God the Pharisaism which belongs to itself. The God of that world would not accept the worship of the uncircumcised, would not accept the sacrifice of love and of trust which is not consecrated by authorized ceremonies, forms, and phrases. The God of that world would exclude more than half the human race—would consecrate ignorance, darkness and the domination of the few over the many. Yes, He would stand up against the spirit of the age, and hurl anathemas upon the divine utterances of Nature and knowledge. He is only to be found in the sanctuary or nowhere. The universe is not His abode, He is too small for it. He is only to be found in the Sacred Book, or nowhere. The soul and the universe cannot teach about Him. The Moslem sage went and rebuked Nanak, saying, "Base Infidel! what! wouldst thou dishonour the House of God?" The misfortune is that many of us are not so strong in faith, or so powerful in mind as Nanak was, and cannot return that glorious retort that came readily to his lips—"Then show me the place which is not the House of God!" We silently, meekly, weakly accept the Pharisaism which is placed before us, bend before it, or rebel against it, and in rebelling against it, rebel against our God and our own soul. Nanak saw God in His sanctuary. He saw God sitting on the throne of the whole universe, with the sun and moon for His altar lights, with the canopy of the stars



over His head; but we, we would follow our priest into the narrow precincts of our temple, and there or nowhere should we worship Him! No one respects Pharisaism more than I do. There is a strictness in it without which religion is often false liberalism. There is a fidelity in it which I admire, and which I court, but there is also in it much I cannot and dare not accept. I dare not accept that unnatural bondage of the intellect and conscience which theology would often impose. The greatest mischief which Pharisaism has produced has been to render servile the minds of those that rebelled against it. If one was a follower of the old religion, and if one conformed to all its dictates, it would not matter; but the misfortune is that when one rebels against it, then is one most enslaved. The exclusive theology of the world would not recognize God in the world of His laws, and in the world of His nature; therefore a scientific man, whose mind is unprejudiced and liberal, seems forced to reject the entire notion of a God. Because there is the one extreme of superstition and orthodoxy, therefore he must go to the other extreme of scepticism and unbelief. Yes, this has been the greatest misfortune of the world. This unbelief is to my mind the direct effect of the slavery which a narrow theology imposes the effect of a necessary reaction—a servile sedition.

The two evils I deplore most in connection with exclusive theology are, in the first place, the evil of exclusiveness and superstition; in the second place, the evil of false liberality and scepticism. The true man of science, when he contemplates the world, traces and understands its law—ascends from fact to fact, from the deep bottom of the sea to the ethereal regions of the sky, and sees that outside and beyond the domain



of intellectual investigation there is a mystery which Science cannot solve and Reason cannot explain—the great problem of problems—the great mystery of mysteries—which has hung over the creation since the day of its birth. And then within the inner world, where the laws of mind are acting, as the laws of matter are acting outside, the man of science beholds certain wants, cravings, and instincts which reason cannot satisfy, which philosophy cannot remove. If I am not mistaken, this is the conclusion recognized by the most advanced scientific men of your country. I call this a faithful admission. I call this a great truth, which has to be owned by science and placed before the religious world. The scientific man has done what he can do. He has discovered all that he could; at least, he has defined the region of his discoveries. He has solved and explained all within his own sphere, and the problems which he cannot solve he places before you honestly and faithfully. Now it is for the man of Religion to come forward, and, in the name of God, to try, if he is able, to solve the mystery which science recognizes but cannot explain. Here, to my mind, begins the world of true religion. If theology is able, let it come forward and establish its position here. If it is not able, let it retire to its own place in the arena of human speculation. Let the solitary soul, seeking God and Truth winged with Inspiration look up towards heaven and answer the great question that the universe asks.

Yes, there is a mystery, in the darkness of which the world has sat and worshipped for many centuries. There are wants which have inspired the profoundest worship and the grandest faith of which human nature is capable—that noblest self-sacrifice which makes up



the manhood of the world. Religion deals with that mystery. Religion deals with those wants. Yet does the mystery always remain a mystery? Is there no light in God's heaven that dispels this darkness of the soul? There is. Let us look at the mystery in the face. What is it? Why to my mind, and I proceed upon the admission of the scientific man, this mystery is the great grant mystery of Life. Over the face of all things, in heaven and earth, and the soul of man, there is a lurking, indwelling Life which I am awestruck to behold, and which I cannot explain. My profound spiritual forefathers, who sat on the ice-crowned mountains of my fatherland and worshipped there in solitude and silence—beheld this mystery of Life, and bent before it and adored it. They called this mystery of Life of Life—the Life of the Creation—the Spirit which enters into everything, but is different from all, which gives brightness for darkness—life for death—design for disorder, and harmony for discord. Go down bravely into the depths of this mystery, and you shall find a Life in it, a Spirit, a Soul. It is nothing more than that all-prevailing, that throbbing glorious Life which makes the universe what it is—a grand, growing, living thing. It is the Spirit, the Soul, that makes us what we all are, and within which we live and rest. It is the ocean, within which the whole universe floats away. It is the Presence of God.

This great mystery, then, is a great Life, a great Presence which the soul recognizes, reverences, and calls the supreme Soul, the supreme Spirit, nay, God! The Prophet craves to understand it more and more, because to him it is a Life which illumines all the mysteries of the world. It is a Spirit, a Personality



that can satisfy the deep insatiable wants of one's own profoundest spirit and personality. The soul appeals to, and is appealed to by, its kindred relations, and in matter beholds a Spirit, and in spirit a Life, Presence, and Personality that answers its questionings, and bids it rest, and doubt not. The great spiritual poet finds this Life and Spirit symbolized and embodied in his heart, in all that is beautiful, lovely, and sublime in the world. It furnishes him with the grandest and the most profound inspiration of poetry of which his soul is capable. The power of this Life surrounds the mind with that awe and utter sense of dependence, under which the fatalist crouches down trembling with fear. This is the All Dispensing and Superintending power. It is this Life, which is at the bottom of all things—of all the beauty, and of all harmony with which the world is full. This is the presence of God. To the philosopher it is a great mysterious Mind; to the poet it is a great mysterious Beauty and Love; to the superstitious and the fatalist it is a great mysterious all-crushing Power; to the humble man of faith it is the fullness and presence of the Spirit of God. But it is perceived by all. Yes, I should not conceal from myself or from you the fact that, had we but the right mind, we would perceive God—we would have the perception of His spirit within our spirit. What is faith in God, if it is not a direct perception? I honour the indirect and the second-hand belief in God which is prevalent amongst most men, but to my mind belief in God is never perfect unless it is realized as an act of perception. Do you take objection to that word? What is it that produces within my mind an impression of a deeper, higher, and more glorious wisdom than that which I myself possess? How is it that the fact



of a strange wisdom and knowledge enters into my being, if it is nowhere? Can the darkness of ignorance create wisdom out of itself? Can that wisdom which the mind beholds exist, without a mind which contains it? How is it, that strange beauty comes and makes its impression within my soul, when I myself possess it not, and, that goodness which I am awe-struck to behold, lightens all around me? Where does it all come from? What is beauty without the Beautiful, and goodness without the Good? What is perception? The recognition of impressions which outward objects make upon our minds. It is from the impressions that we conclude the existence of the outward objects which produce them. And exactly the same argument holds good in relation to faith in God. If I am faithful enough to find that a mighty encircling wisdom strikes up within me a divine fire of knowledge and insight that was not in my soul before—and a beauty and a tranquility in which creation is steeped, and a love which enlivens everything, and a power which commands the universe—if all this happens) I immediately conclude that there is within me and around me a Spirit which has touched me! Not to believe in that Spirit is as impossible as not to believe that the world exists. Faith in God is a perception, the strongest of all perceptions. To God then belongs the wisdom, the life, the beauty, the harmony, the love, power, and purity that stand out before us within and without. Everyone—at one time or at another—doth behold the Spirit of God. Yes, He doth pass the door of my house, but I know Him not. He comes and goes within and without the soul, but the soul says it hath not seen Him, and cries and cries again: "Lord reveal Thyself to me". He doth reveal Himself, He hath revealed



Himself, will always reveal Himself to those men and women who really seek Him and for them faith grows perfect into surest and profoundest knowledge.

When the spirit of God is thus recognized in the soul as the Life and the Truth, the soul cannot but assume a peculiar attitude, standing face to face before Him. How can we stand before wisdom, power, love, and purity like His? How can we stand before His spirit, as we often do, listless and unabashed, without reverence and without life? Ah! when the spirit of God is recognized, the soul stands transformed before Him; the breath of His presence and power calls into bloom all its powers of love and faith, all its aspirations after purity and salvation, and the pious soul bends before its Lord as the tree bends down under the load of its own fruits. This is the attitude of true and spiritual worship. It is too painful to notice how worship, with men, often means only forms and empty words. We cannot dispense with forms and with words, I know, but what are they without the natural and earnest feelings which the Father's presence evokes in the soul? Alas, these vain ceremonies and forms have, on the one hand, driven men to utter prayerlessness; and, on the other hand, degraded them into offering selfish appeals for material benefit. There is only one prayer which I know, which I preach and practise, the infinite repetition of which fills the hearts of all good men, "Lord, pour into my heart Thy spirit!" That is the one prayer which man can make, infinitely, endlessly, evergrowing upon the soul; still the same great unsatisfied craving, longing the more the more it is answered, always seeking, asking, hungering, thirsting, praying here and hereafter, and receiving through all eternity. When the wisdom of God is seen, and the ignorance



of the soul is owned ; when the mercy and love and goodness of God are beheld, and the dryness of the soul is felt; when the power and the purity of the Lord are understood, and the true humility of man's heart presents itself in all its nakedness—no other prayer arises except this prayer: "Lord pour Thy spirit within me". What wealth can be greater than the possession of the spirit of God? What happiness is more precious than the happiness—the unspeakable blissfulness—which proceeds from a consciousness of God's love. Aye, and what treasure can we cover more than that treasure of righteousness, the purity of will which exists in Him in fullness? If you are afflicted in the world, go and tell Him your afflictions. I have nothing to say to it; but, remember, that what you call affliction may be happiness disguised. In this world the arrangements of life are so strange, that good is often thought to be evil, and evil good. That which ought to make us anxious and sorrowful fills us with joy, and when we ought to laugh and rejoice we sit weeping and brooding in melancholy. Do not therefore stand before the Throne of God and ask deliverance from that which you do not understand; lest in praying for fancied prosperity, you pray for evil and misery, but ask from Him that of which you are sure, that which your soul ought to prize above all things, ask from the Lord the wealth of His spirit. Let the physical world act according to physical laws. Let rain and sunshine, riches and poverty, health and disease, life and death, come and go according to the laws that regulate them. Keep those laws and break them not. But, when you pray to God, pray for nothing except for His love, and the sweetness of communion, of salvation. Prayer is the way to get them. Ask the Lord for what He alone



can give. Ask when you are bent down by the weight of your faith and love; ask in the light and mystery of His presence; ask Him in this attitude, in the silent language of the soul, or in the impassioned words that spontaneously come to the tongue, in the tears and throbs of the spirit, which the Lord can count, but no human being can, yea, that only is the attitude of worship—that only is the language of prayer. It is a sad thing to find out how often we are all satisfied merely with the husk of worship, throwing out of sight altogether the real bread and life for which the soul is dying. Men and women, be not deceived by mere glaring, glittering toys of words and forms wherein the sealth of the spirit is not to be found. It is Love that is worth-having. Behold the Love of God, who stands face to face with the depths of the faith of your spirit. It is Wisdom that is worth-having. Behold the infinite ocean of the Wisdom of God, who sits enthroned on the awful splendour of all the worlds. It is purity, righteousness, tranquility, that is worth-having. These exist in their fullness in His spirit. Therefore, in the presence of Him, let us bend down in the attitude which best befits the soul, and let us ask from Him, the overflowing fruitfulness of that piety, which is love and wisdom, and righteousness and peace, passing understanding!

And when there is faith in Him, and when there is true worship, there must be true life also. True life to me is nothing more than self-sacrifice. The word sacrifice is much more often misunderstood than any other word in the dictionary. Sacrifice often merely means self-abnegation, suffering and death. To my mind this meaning is sad. Sacrifice means true life, consecrated to the service of God. Sacrifice means, on



the one hand, an all-powerful passion of the spirit; and it means, on the other hand, that labour, that unceasing, disinterested work which the faithful servant of God renders unto Him and unto the world. True love is known by its devotedness and its intensity; and what is our love to God, if it is not an intense, devoted love, if it is not a passion, if it is not a flame of enthusiasm, which consumes all other passions in the depths of the soul? That half-hearted, sentimental, unreal devotion which men commonly call piety is very distressing. How can I be free from carnal passions of my own nature unless there is more powerful passion to hold them down, and to turn them from evil unto good? It is a passion only that can check another passion; and if the foul desires and wrong feelings of our nature are to be checked, they can only be checked by that powerful, intense enthusiasm of love with which God's servant ever looks to Him. When there is this passion of piety, it cannot fail to manifest itself in the real acts and conduct of life. What is that love which would not serve? What is that passion which would not bear evidence to itself in life? So, therefore, the true lover of God devotes his existence to labour, and to service, and to those deeds which are acceptable before Him. It is often found that in loving God, and in trying to serve Him, we are avoided by men, and even persecuted. Those whom we are trying to serve often rise up against us, and cruelly stab us in the heart. This is suffering which often marks the life of the most religious men. Ah! it is very great suffering indeed. When my love is frustrated and trampled upon, I feel an agony which finds its parallel nowhere. The persecution of which I speak may take the form of physical outrage, or moral cruelty. And thus the idea of



suffering enters into that of true sacrifice. But then if there is agony in this service of love, is there not also a reward beyond all comparison? What reward do you want for your love which you give unto God, except that you love Him and He accepts your love? If we offer ourselves—if we suffer—that suffering is transformed into joy, is turned into heavenliness, when God's love touches it, and it proceeds from our own love. There is a glory in the suffering of the good man which the world often defies. There is an internal glory in the suffering of the faithful servant of God which more than recompenses the amount of its pain. The price of life is a very heavy price to pay, to us who love our lives so much; the price of life finds its equivalent nowhere; but what is there in the giving away of life, when there is a deeper, more joyful, and beautiful life to be found? Let those men and women who do not know that life weep, if they will, but let them weep for themselves, and not for him who prepareth to go to his Father's mansions of everlasting blessedness. To the man of service and faith, death, terrible as it is, is a gain, because it is an earnest of that final triumph with which love must in the end be crowned even on earth. True sacrifice, then, is God-loving, botherserving, self-forgetting enthusiasm; true piety, endless uncalculating self-surrender unto God, and to His very Own work. How can we serve Him? How can we frail mortal beings serve the perfect One, the God of infinite wisdom and power? That service which we want to give unto Him is to be given to His world. He does not on His own account want our service, but when we can serve His children, when we will simply and absolutely work with Him, He counts that as the best service to Himself. True service, therefore, is devotion



to the good of the world. And thus the pious man gives his life as sacrifice of service for the good of the world because of the depth of the love which he fosters for God.

Thus, true sacrifice, true worship, and true faith, these three forms, to my mind, the essential principles of religion. These are the three principles taught by the church to which I belong. No theology have we got, all our theology is our earnest, intense faith in the presence of the spirit of God within us. No ceremonial, no ritual have we got, except the grand formless ritual of love and of worship, which the soul spontaneously offers before the Throne of Infinite Love and Wisdom; no other sacrifice, no other atonement do we recognize, except that sacrifice which proceeds from the intense enthusiasm of piety in the soul, giving evidence of its power and truth in unchangeable devotedness, in life, and in death. What name is capacious enough for these principles? If the name Brahmo Somaj appears to you too narrow, I will not hesitate, for a moment, to advise you to disown and discard it. Take the spirit, and let not the name be any stumbling block to you. Has God any name? No, we call Him God, because we know no other word. What word would measure the depth, the height, and the breadth of that Spirit, who includes in Himself all that is good, beautiful, and true, who is in everything we know, who is more than anything we can conceive, or can express? What name shall fully express and embody that grand and glorious worship of love, which humanity in all its forms and stages has ever offered to its Father, always until now? What name would measure that sacred offering of self-sacrifice, that service and labour, that fidelity and trust, that sorrow and agony through which



God's servants have tried to do their duty to Him and by the world? There is one great nameless Brotherhood over-spreading the whole world, of which I claim to be a member, of which I call upon you to be members. I know no other creed, than that there is only one Father, and here, in your presence, I recognize Him to be your Father as He is mine; I recognize Him in every sanctuary, in every temple, in every philosophy, in every science, in every faith, in every nation, and in every soul. I bow down honouring every sacrifice that is offered to Him by men who are in the midst of error, or by those who are partially free from error. All over the world there is ignorance and darkness; all over the world there is the true faith and love. He that loves darkness is enslaved by it in the midst of night, and would not see the sun that hides its face behind a transient cloud; he that loves light and truth beholds sunlight behind the darkness that for a moment seems to sit upon the face of the earth. Light always triumphs over darkness. He that has no love in him, despairs before the bitterness and evil that have raged, and still rage, around us; but he that hath true life in his soul, beholds humanity and truth united in one bond of love with the Father, who is Infinite Love. Let ours be that nameless and formless Faith, that which is the perception of the continued Presence of the One True God; ours be that Worship without language and without ritual, which is more real and more beautiful than any other sentiment of which human nature is capable, and let ours be the Sacrifice of daily labour, and never-ending service in the cause of humanity, which is the cause of God. And God's Spirit which watches in silence, and in the solitude of every heart, and God's Truth which dispenses its light, like His sun, upon the



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righteous and unrighteous, and God's Love, that encircles and embraces the entire universe, be with us all. May He make the future more glorious than the past, and, in the present, give the earnest of the future. Let our religion be simple, our faith be simple, our worship be simple, and our service be simple, and then our prayer to God and our sacrifice for brotherhood shall be accepted by God now and forever!



## PROTESTANTISM IN INDIA

This article is the verbatim report of an address delivered at the Ministers' Institute in Lowell, Mass., before nearly two hundred Unitarian clergymen. The address is one of a large number delivered by Mr. Mozoomdar to representative audiences in America; and the resolution adopted by the Institute is appended, as fairly expressing the hearty response of interest and sympathy with which his utterances have everywhere been greeted :

"The members of the Ministers' Institute convened in Lowell hereby express their thanks for the noble exposition given by Mr. Protap Chunder Mozoomdar of the course of free religious thought in India, and especially of that form of piety known as the religion of the Brahmo Somaj. We recognize in this exposition the features of spiritual piety and intellectual freedom which appeal most strongly to our sympathy as men, our honor and reverence as those who have received of the spirit and consecrated themselves to the work of Christ. We think, we see in that religious movement the advent of a faith full of promise, beauty and hope. The generous, tender, and devout piety, which it appears to embody, appeals deeply and powerfully to our own hearts. And we are proud and glad to express, through the friend who has not addressed us, our best sympathy and our most earnest good wishes to our Hindu brethren in the faith of humanity and truth,"—*The Unitarian Review*, 1883.

[This address was printed and published by Geo. H. Ellis, 141 Franklin Street, Boston in 1883.]



# PROTESTANTISM IN INDIA

*Wednesday, the 26th September. Ministers' Institute, Lowell*

Christian Brethren, my Friends and Fellow-children of the Common Father,—Your welcome assures me, your kind greetings encourage me. You will readily forgive, will you not, the deficiencies of thought and speech in a man who comes from the other side of the globe. You will take me by the hand as a younger brother, and pardon what in me seems imperfect and unworthy.

But, before I speak, I look up to Thee, O unseen Presence, O God, whom, not knowing what to say, we call our Father. Lead us through the entanglements of this earthly life, through the delusions of false knowledge and temptations to infidelity. Deliver us from evil, from superstition, error and unwisdom. Take us through the middle path between reason and faith, between philosophy and trust, between this life and the next that leads on to Thy kingdom. Teach me what to speak, and teach my brethren to listen to my words in the spirit of sympathy and love; and all glory be unto Thee. Amen.

I am a Hindu Protestant. I can assure you that Protestantism has been anything but unknown in India. While, however, I look back upon the principle of protest in my country, I cannot but think that this Protestantism has to answer for a great deal. I am ready to concede to it the great benefit of teaching us the guidance of a sound, clear reason; I am ready to honor it as having stimulated and educated the critical faculty in us; but, on the other hand, I am profoundly



conscious how Protestantism, in India at least, has cast down spirituality. I am for the development of knowledge,—let it grow from more to more,—but I am equally for the culture of our devotional powers. Nay, when I look upon the great masses of mankind, millions of men and women who can have no opportunity for intellectual culture, I am disposed to think that greater importance should be attached to human piety, to profound prayer, to simple trust in God. My experience has been that the spirit of protest has tended to undermine that part of man's being, so much so that the case to be decided to-day is not authority versus reason, but criticism versus faith, unbelief versus piety and prayer. I might go farther, and say the case is now between religion and agnosticism, between theism and atheism. The case has a serious aspect. If I mistake not, that seriousness is not confined to my own community; but in England, in America, in all Christian countries, the case is equally serious. There is a struggle—a hard struggle, a death struggle—between religion and the absence of religion, between simple piety and what my friend Miss Cobbe calls magnanimous atheism.

It will be my endeavour this morning to present to you the ways in which we, in India, have tried to decide that case.

Protest against orthodox systems and authorities began India in pre-historic times. The great system of philosophy known as the Sankhya system was undoubtedly a protestant school of thought, having for its object the subversion of theories contained in the Vedas on the subject of the genesis and evolution of the universe. But the Sankhya philosophy was not a religious system. It was clearly a metaphysical system;



and the Brahmans in India are so supple, susceptible, elastic, and tolerant that, although they must have inwardly felt a secret opposition to that philosophy, they did not outwardly wage war with it, but quietly absorbed it, and assimilated it with their own thought. Hence, the origin of Protestantism in India did not give rise to that cry for fire and blood about which we know elsewhere. Yet there is no true, deep philosophy that does not influence man's faith. There is no school of thought that is wholly barren. There is no speculation that has not its practical side also. And, though the protesting philosophy of Sankhya did not seem to have any direct religious bearing, yet it went into the secret thoughts of the people. It affected the motives of action. It produced unconscious reflection; and from the fertile seed of Sankhya philosophy there sprang up and grew a mighty tree of protest, whose branches spread over the whole area of the land, and almost overshadowed all previous belief and thought. Buddhism was the logical and natural result of the Sankhya philosophy. From this seed sown by Kapila's system there rose up great tree of Buddhism, whose branches reached from Chittagong to the passes of the Hindu Kush, from the tops of the Himalayas to the Southern Sea, nay, to Ceylon itself.

You will then agree with me that Buddhism was Protestantism pure and simple. It is generally said to have sprung up about five hundred years before Christ. Buddhism had a philosophical as well as a religious side.

I am not disposed to think that in the speculative creed of Sakya Muni there was much that could be fairly called original. In those days, as well as in later days, they found great difficulty in extricating primitive



Buddhistic thought from the schools of metaphysics founded by and developed by the Sankhya and Patanjali systems; but I will not deal with that point just now.

I am concerned with the religious side of Buddhism. Here, we might at once say that Gautama meant to protest against the letter and the spirit of the Vedas. His protest was against the grand Vedic ceremonialism, which gradually had eaten up all that there was of piety and culture in the ancient scriptures. His protest was against the authority both of the Scriptures themselves and of those who had monopolized their interpretation. Nay, he went farther, and protested against the theology taught by all orthodox systems and by the authorized priesthood.

Let me, once for all, declare that I do not believe Gautama or his followers were atheists in any sense. Buddha placed the utmost importance on the pre-existence of personal Buddhas. He seemed to draw his inspiration from antecedent fountains of inspired life and teaching; and the whole hierarchy of Buddhas made up the great personal being who might very well be identified with the Being worshipped by the Brahmans as Brahma, and by others as God. If you go into the Hindu theology, you will discover that there, also, the ideal of divine nature presented, is exceedingly different from your own. The standpoints of religious belief and philosophy in the West and the East have been different. Yet, so far as the Vedic idea went, Sakya Muni's position was an agnostic position. He never said, there was no God, but he did not profess to deal with the theological ideas about God, which one finds in the ancient books of Hindustan. This protest was so far negative.



The protest against the authority of the Vedas, the ceremonies, the position of the Brahman, nay, even the theological principles of the old religion, was clearly a negative protest. But, if Sakya was negative here, he was constructive also,—much more constructive than he was negative. His protest was lost in the great affirmation of humanity which he made,—an affirmation that changed all the pre-existing ethics of India, and placed its stamp upon all the moral future of that country. From the high influence of Sakya proceeded all that delicate and gentle regard for human beings, as well as for inferior animals, characteristic of modern Hinduism. The Brahmans used to cut up great beasts—horses and cows—and eat them, and, it is said, revived them again. The story is that, at the time of great festivals, the Brahmans would collect a large herd of horned and hornless cattle (you see they anticipated France in eating horse-flesh) and butcher them. Then, they would pile up the flesh, and cook it and eat. Afterwards, they would gather up all the bones, and utter incantations over them, and so revive the animals, and let them depart in peace. It so happened on one occasion that, when the animal had been killed and the flesh was being cooked, a young Hindu priest, who had a peculiar weakness for beef—as many others have—not only ate what he could get, but thrust some into his pockets, if they used pockets in those days. The feast was over, the animals were being revived; but they found some bones were minus. No revival was possible, and the saints were so much exercised that from that time they gave up killing cows. But it is said, this young man fearing the wrath which he had excited, secreted the meat in the ground, and it germinated; the flesh sprang up in the form of onions,



and the bones grew up in the form of garlic. And, at the present day, you find nearly the same prejudice against beef as against onion and garlic.

To return from this digression. The humanity which you find at the present time in India is traceable to the influence of the teachings and life of the Buddhist founder and his disciples,—not only that, but physical purity and self-negation also. I cannot think of any other religious system that inculcates the same principles of self-conquest, of the annihilation of carnality, of hatred and enmity, as I see in the religion of the Buddhist. Humanity was divine; love, the chief virtue. Self-conquest, self-discipline, destruction of the passions, removal of worldly-mindedness, are all taught as the only morality by Buddhism. Physical purity, intellectual wisdom, and humanity for all living beings were the three grand elements which entered into the Hindu character from Sakya Muni's Protestantism. But, afterward, the Brahmans fought with Buddhism, and swept it out of Hindustan. You find the Vedic culture still retained, as well as the Buddhistic morality. You find the spirit of Buddhism among the Hindus, though the letter of Buddhism itself has passed from the country.

The second protest after this was the protest of what is known as the Puranas. When the Brahmans once more found their power coming back to them and that Buddhism was gone, the Brahmans and the whole nation set up an immediate and great protest against mere intellectualism, mere critical culture, mere development of reason. Reason was decried, under-rated, and classed as a secondary faculty. Reason was found to be insufficient to give rest, purity, profound joy, communion with God; and the Puranas began to be composed, the



great Mahabharat was written, the Bhagavat was sung.

The rise of this great religious poem is illustrated in a very interesting anecdote. Vyasa, the compiler of the Vedas, after his great scriptural labors, sat down in the woods one day, extremely disconsolate and dejected. He was restless and dissatisfied with himself. The divine sage Narada, a sort of universal messenger of the deities, descended to him, singing sweet strains of the love of Hari, and playing on his veena of three strings. He came to Vyasa and said, "O Vyasa, why art thou so disconsolate, why dost thou look so sad?" And Vyasa answered, "I have written the great books of the Vedas and Vedanta, and I have compiled them into a repository of religious wisdom; but, behold, my own mind is not satisfied and at peace." Narada replied, "O Vyasa, very well might that happen. Thy work, thou hast written, has been the work of the intellect. The intellect never gives peace nor brings us to Paradise. Cultivate thy heart, O Vyasa, develop thy religious emotions, sweeten thy piety, try to find out the tender depths of Hari's love, then thou shalt have peace." It is said, after that Vyasa began to compose another great book, the Bhagavat—not the Gita, but the Bhagavat Puran which gives tender accounts of God's love and of His dealings with the sinning and sorrowing world.

Thus, then, here in the Puranas you find the second protest against the same pride of intellect, against the same harsh, objectless disciplines of mind, the practices of Yoga and Karma, against abstractions and negations—in fact, against Buddhism—that Buddha made against the Vedas.

But as the system of Sakya had a decided affirmative side, so the protest of the Puranas has a positive, constructive side. It has the constructiveness of piety, the



affirmations of Bhakti, and the deepening of love to a God of providence, the heightening of faith and trust in a personal, active God. In fact, it was positive individual piety. These principles are scattered over the different Puranas. They are gathered and embodied in the great book known as the Bhagavat Gita, a collection and synthesis of all antecedent and existing schools of piety and profound thought. The importance of the Gita, therefore, cannot be exaggerated; and you find in that, as you now find in the Brahmo Somaj, a gathering together, a picking up of all the great principles of teachings which the Hindus had known before—namely, *Yoga, Bhakti, Guyan, and Karma*.

If we come down the stream of centuries, we find that the critical and originating power of the Hindus is nearly gone; that the Mohammedans have come like mountain torrents pouring over the fertile plains of the great country. You find Hinduism and Mohammedanism side by side. But, during this time, India was not lacking in protests. The next period of protest very singularly happens to be almost coeval with the age of Luther in Europe.

In the latter half of the fifteenth century, you find two great reforms in the Punjab and in Bengal, protesting against the system of caste, and protesting against popular idolatry, against bigotry and sectarianism of all kinds.

The great prophet of the Punjab was Guru Nanak, the founder of the Sikhs, the brave Sikh warriors who met the British breast to breast, and for a long time proved to the invading armies that the old Aryan spirit of heroism and courage was not entirely extinct. Nanak was the founder of the Sikh theism, and father of the Sikh nation.



The reformer in Bengal was Chaitanya, a man from whose influence there arose a mighty tidal wave of piety that overwhelmed the whole of that province and Orissa.

These two men, one in the extreme East and the other in the extreme West, greatly agitated the society. Mohammedanism had greatly fostered a disbelief in caste. Mohammedan saints and sages—because, believe me, there are high-minded, pious men among the Mohammedans also—had proved to the Hindus that they must not be sectarian, exclusive in their religious fraternity. Above all, the great Emperor Akbar, with whose reputation India still rings, tried to bring the Brahmans and Mohammedans and Persians together; and he even had some Christian missionaries in his Court. He held religious councils every Thursday with these men, discussed religious subjects, and produced and spread a great influence of catholic tolerance and fraternal sympathy.

All these influences together took shape in the protests subsequently made against popular idolatry, against caste and narrow sectarianism. The new reformers admitted Mohammedans into their community, a greater revolution than which could not be conceived in Hindu society. All castes, even the most degraded, were embraced by Nanak and Chaitanya. Even women were admitted into religious fellowship. Men and women were allowed the same privileges. Hindu society was convulsed with feelings of anger and impulses of fanaticism, when these two men made the progress they did in widening the circle of religious sympathy. But there, also, you find a great affirmative emphasis given to piety, to love, to faith, to the forsaking for worldliness and carnality, to devotion, and to personal purity.



Now, I must come down to later times. The Moham-medans, like locusts, came and went till they blew away forever, none knew whither. Their sceptre of iron was broken like a reed. Their despotism was crushed like a pillar of sand. Their star set. Christian England peeped into India, like the welcome dawn after a night of storm and darkness. England and England's Christianity descended upon Hindustan, and a new era broke upon us like a flood of light ; and this fourth period of protest is that to which you and I belong.

The Brahmo Somaj is the legitimate offspring of the wedlock of Christianity with the faith of Hindu Aryans. You know that the Brahmo Somaj began with a loud, fearless protest. You have heard the name of Rajah Rammohun Roy. I believe that about this very time Prof. Max Müller is fulfilling an agreeable duty, and is commemorating the fiftieth anniversary of that great Hindu with a lecture in the town of Bristol, where the Rajah died. But, although you know his name, you do not know the bitterness of persecution against him, you do not know how the poor and the wealthy, the learned and the vulgar, nay, even the relatives and friends of that great reformer, banded themselves into a mighty phalanx of opposition, before which even his fearless spirit now and then trembled. The protest which the Brahmo Somaj made against polytheism, against ceremonialism, against idolatry, was manly and unmistakable. But then, here again, there was a strong affirmation made. That affirmation was the affirmation of simple monotheism, the oneness of God. *Eka-meva-dwaitum* is the great Sanskrit motto; *Alla-ho-Akbar* is the great Semitic cry borrowed from the Arabs; *Our Father in heaven* was the echo with



which India reverberated when Rammohun Roy laid the foundation of his great church.

Speaking then, of these four different periods of protest, I want to impress upon your minds the fact that there are certain common elements in them. These elementary principles are entirely consistent with the mental nature of the Hindus; they run and interweave themselves with all the various reforms—the outlines of which I have tried to lay before you.

The first is faith in a personal centre. Buddhism and Puranism and the religion of Chaitanya and Nanak—in fact, all Hindu reforms—magnified the importance of one or more personal centres in religion. Abstract principles in India have not produced much good. They are for the speculator, for the metaphysician, for the man of solitude, the recluse, the individual ascetic. The hundreds and thousands and millions of the people want to see religion concrete, incarnate, personified. Religion must pervade and embody itself in men and women, in practical lives, in actual prayers and devotions that can be seen and heard and lives that can be touched and watched. Buddha, therefore, though he was so agnostic in many things, said that one of the deadliest sins which a man could commit is distrust in the character of the spiritual preceptor. The Hindu writings are so full of the same sentiment that the Brahmans, who have always been teachers of religion, have made a mischievous use of that doctrine by the monopoly of all privilege and personal homage.

Yet, atrocious as the conduct of the Brahmans might have been, you Christians cannot but bear testimony to the fact that, without a personal centre, Christianity would have been nowhere. What is Christianity without the Son of Man? What were the principles



which you preach from your pulpits, if not sanctioned by the lives, characters, and influences of martyrs and saints who gave their life in commemoration and testimony of their belief? Personal centre, then, is a great matter ; and the history of religion without incarnated personalities would be the play of "Hamlet" with the part of Hamlet left out.

The second fact upon which all reformers insisted was the fervour of devotional culture. In every school of Hinduism, you will find the essence of true religion to lie in a sense of union between the soul and the super-soul, the spirit within and the spirit without. In the secret of binding man's heart and God's spirit lies all true religion. Such is the verdict of Hinduism.

There are four schools of piety in Hinduism. One is called the Yoga School, the second the Bhakti School, the third the Guyan School and the fourth is the Karma School. The first or Yoga discipline (the word Yoga means union) by meditation, introspection, abstraction and realization of God's spirit within and without, aims to arrive at perfect blessedness. There is an absolute control of all physical powers ; the flesh is forgotten, the mind concentrates itself on the Supreme Mind, ignores all conditions and circumstances of the world, ignores life and death, ignores all distinctions, desires, virtues, vices, joys, sorrows, nay, existence itself. The mind, thus freed from conditions, immerses itself in the infinite mind ; and, to borrow a metaphor from the Hindu, as the arrow penetrates its mark and is covered and concealed by the spot it hits, so the mind is shot into the infinite depths of God's nature, and is concealed thereby entirely. That is the beginning of all true piety.

The second is the same union realized, not through



thought, but through love or emotional worship. Bhakti means love, devotion, tender feelings to the God of love. Only when, by childlike trust and development of tender emotions, the mind becomes wholly absorbed in God's merciful dealings so that there is an excitement, a self-forgetfulness, a loosening of passions, desires, and bodily propensities, does piety begin. Nay, the excitement of devotion becomes a passion, the passion becomes an enthusiasm, the enthusiasm becomes an inebriation, a great intoxication of divine love. Hence, in the cultus of Bhakti, you hear of trances, loud songs, dances, eccentricities, the wild, primitive manifestations of drinking the new wine of the love of God's dispensation to man, of God's presence and love and special providence towards the devotees.

The third form of cultus lies through the purely intellectual powers. The reasoning faculty goes into the laws and arrangements of the world, fact beyond fact, truth deeper than truth, and is wholly immersed in the ocean of intelligence that is in the universe outside and inside. The intellect of God is perceived by human intelligence. Man's mind is absorbed by God's wisdom. The philosopher becomes devout, God-seeing, nay, God-intoxicated. That is the cultus of *Guyan*.

The fourth form of piety is the discipline of work. This includes all ceremonies, duties, good works. The devotee absolutely consecrates himself to the fulfilment of religious ordinances. So you see that, whether it be the culture of meditation or the culture of the feelings or the culture of reason or the culture of practical work, religion in India means absorption in God, oneness of the human spirit with the spirit of the Divine Being.

One predominant element of Hindu religious movements is the fact of ceremonialism. Every Hindu



reform that has had its birth in India has tried to embody and utter itself through deep, great symbols and sacred emblems. What is religion? They will say it is an unutterable impulse ; it is an upheaval of the soul ; it is a transcendent flight on the part of the human mind towards the infinite azure of God's bosom. It expresses itself in prayers, in watchings and meditations. Not satisfied with expressing itself in that way, it expresses itself also in sublime sacraments, transcendental acts, symbols, and mystical signs. It is only an attempt on the part of the heart to express its sublime sense of divine and unutterable relations. It is worship through nature of nature's God. And all over the world, wherever religion has had its sway and its day, has it not tried to utter itself in the same way—through sacraments and ceremonies, through baptisms and eucharists, through fire and water and sky, through flowers, incenses, and decorations, by the laying on of hands and other ways? Destroy all these ceremonies, and see if religion does not become a great mass of dry saw-dust, a barren shipload of icicles, glittering but cold, benumbing, striking the soul to death. Hence, you find in all reforms in India the supreme importance of symbols and sacraments is recognized.

In the last place, every religious reform in India has tried to bring back the primitive apostolic simplicity to earth which civilization has corrupted. Poverty in India is not considered a curse. In England, I find poverty is a shameful reproach, a social and moral leprosy. The pauper is untouchable ; one is polluted if he comes in contact with him, and they hurry him off and shut him up in safety. But, in India and throughout the East, the cry is, Blessed are the poor. Poverty has been the sacred badge of our learned men and pious



saints. Our greatest Sanskrit professors have been mendicants. Poverty has been the attribute of our greatest religious reformers. Sakya Muni, the only son of a great king, went about from village to village begging for alms. So did every other reformer. Poverty has always been found to be favourable to the growth of religion. Our religious men and philosophers have never cared for the "almighty dollar". They made no allusions to the needle and the camel passing through it. In India, they have always been tolerant and kindly to the rich, but have never entangled themselves with a superabundance of gold and silver. Whenever a mighty prophet arose, he wanted to bring back the ancient asceticism, self-denial, humility, fasting, watching, homelessness, that the flesh might be sacrificed, that the spirit might grow. So apostolic simplicity, self-denial-indifference to earthly goods, have formed an invariable feature of our religious revivals.

But, at the present moment, Protestantism pays no heed to these principles. It protests against everything. To what has this protest against personal influence and devotional fervour, ascetic self-denial and solemn sacraments, led? You protested against the Pope; the Pope is dethroned, and all ministers have lost their hold upon their flocks. Every man of influence and genius is denounced as a pope. You protest against the infallibility of the Church; the Church has forfeited its ancient position, and a hundred churches have crowded the roadsides, each setting up a sharp rivalry against others, and sects, denominations, and congregations fly at each other's throats. Mr. Cook told me the other day that I was standing in the vestibule of Christianity. I reflected on that compliment; and I thought I would prefer to make my escape from the vestibule rather than rush



into the arena, where the theological gladiators were thrusting knives into each other's hearts.

You protest against the Bible ; and the authority of the Bible decays gradually, till the Sacred Scriptures become as any other vulgar book, a mere mass of printer's ink and waste paper. A cold, loveless, dogmatic, carnal, socialistic spirit overruns the world ; and men in the abodes of devotion patronize tea-parties and dances and all sorts of social profanities. One after another, the great landmarks of religion disappear ; and you stand at the threshold of agnosticism, infidelity, prayerlessness, the cold abodes of spiritual death, where he who enters in never returns to tell the tale.

In the Brahmo Somaj, for a long time—nearly thirty years—this was our state. We protested first against the idols, and then against the infallibility of the Scriptures, then against Providence, then against prayer, till our former leader fled from our church ; and we were greatly exercised how we should establish the wisdom and love and power of God. Men held counsel together ; and, when the proposition was before the meeting as to whether God was good, they called for a show of hands !

From the year 1830 until about the year 1860, this went on, stage after stage ; and every one prophesied the death of the Brahmo Somaj was not far off. Men were crippled by cold rationalism. They were inflated with the pride of intellect. They quarrelled among themselves ; and it was only the genius of a single man—to his glory be it said—that, by his personal resources and persistent piety, kept up the movement. About the year 1860, a band of young men joined that institution headed by one whose name you have heard—Keshub Chunder Sen. They entered with prayer and faith and



repentance. Faith, prayer, and repentance became the great battle-cry of the younger section of the Brahmo Somaj. Faith, repentance, and prayer could not but introduce into our midst the sweet, serene figure of the prophet of Nazareth, who prayed and trusted, who lived and died, teaching the world how to pray and how to trust. Thus, Christianity came and mixed with our old Oriental rationalistic cold faith; and, from that time, we grew. Gradually, piety and spirituality had deeper hold upon us. We determined to purge our church from every taint of idolatry and immorality, to purge our households and our hearts. We introduced reforms, which brought on differences between the younger and the older members. That resulted in the expulsion of the younger members, who were pursued with vilification and calumny. That only helped us the more in our spiritual career, and, about the year 1870, our spiritual infancy was matured into youth, and Keshub Chunder Sen visited England. During the next ten years, our churches multiplied, our reforms grew, our schools and newspapers were started, our missionaries labored ceaselessly. During the last three years, our troubles and trials were intensified; and, in response to our unremitted devotions and disciplines, we received the pentecostal descent of the Spirit of God in the New Dispensation of the Brahmo Somaj. We felt that we had been hitherto groping, seeking after God, if perchance we might find him. We now found that his spirit of love, blessing, forgiveness, truth, wisdom, and holy revelation, descends to seek us. The New Dispensation, finding us in the midst of our sins, trials, struggles, raised us up to fresh ideals. That is all the difference between man's seeking God and God's seeking man. In the former career of the Brahmo Somaj, it



was entirely man's effort, with occasional light from God. But, after we conceived the idea that the Spirit was giving us a New Dispensation, our prayers got to have a depth and meaning that they had never known before. Great ideals and great models, great systems of reconciliation, great schemes of brotherhood of reformers in other lands, the unity of religious philosophers, of prophets, Scriptures, sacraments, presented themselves to us in our devotional exercises. We began to cultivate the principles of the four different Hindu religious schools, we began "pilgrimages to the saints". Christianity, Christian churches, Christian missionaries, had been well recognized facts in India. Christianity rose before us like a mighty, heavenly structure touching the clouds ; and we felt the great principles of that religion reaching our hearts. If we were not to be false to the teachings of our own forefathers, could we be false to the teachings of that great prophet of the East, Christ Jesus and his disciples? They have come, and are changing the face of the country, revolutionizing our manners and institutions, our households and our souls. Jesus has conquered India.

The great problem to us, then, is how we may reconcile Christianity with Eastern religions, the West with the East, Europeans with Indians ; how unite them as with an electric current that shall produce common sympathies, common thoughts, and common fraternity.

In the light of these great facts and ideals, we felt there was another dispensation coming, indeed. This is all that we mean by the New Dispensation. You ask me : "Why do you place so much importance on Chunder Sen? You make him your pope, your infallible guide." I repudiate that charge. Before three or four thousand men in the town hall of Calcutta, Keshub



Chunder Sen declared that he was not only an inspired prophet, but that he was a vile sinner, unworthy to touch the shoe latchet of Jesus and of Paul—nay, not of men like Luther, our own modern saint. He said that he only felt that he had a great commission, a great work to do, and singular faculties given him for that purpose. He professed to follow the voice of God in what he did. And let me tell you that, if we all love him, it is only as our dear, well-tried minister and elder brother, only in conformity to that great principle of personal influence which all reformers in India have taught, and without which no religion can be comprehensible to the masses of men.

You charge us, again, with mysticism. Everything which the Occidental mind does not understand it sets down as mysticism. I forget, who the great literary character was, who said in order to make a Scotchman understand a joke, it was necessary to make a surgical operation. And I must confess, in order to make the heavy Occidental comprehend the faith and spirituality of the Oriental requires more than a surgical operation. When piety utters itself in uncommon language, which you are not used to hear, you say at once, That is mystic. Whenever, there are metaphors and parables and appeals to the Spirit of the Universe and of Life, you cry out. That is mysticism. When one meditates or retires into the woods or walks under the stars or stands still before the great, mighty sea, absorbed in communion with the Being or Beauty or Power or Infinite Glory whom eyes and ears cannot realize, you say, That is mysticism. With such critics I cannot deal. What I can say is that our Church of the New Dispensation means to be true to the ideals and examples of those, in every land and nation, who see divine things with faith-illu-



mined eyes. In the flight of birds, in the blooming lilies of the field, in the sunset glory of the sky, in the mysterious suggestions of the dawn, with Jesus and all the prophets, we behold God.

You complain of sacraments and symbols in the Brahmo Somaj,—as if Christianity itself had not found its noblest edification and its beatitudes in celebrating those grand observances which shall remain so long as Christianity remains. Christianity shall continue to baptize its converts in the waters of repentance, and administer the communion in commemoration of that ever-memorable parting. Christianity shall sanctify itself in eating the flesh, in drinking the blood, in assimilating the character of the blessed Son of God. If, thee, you Christians realize so much blessedness through your sacraments, how can you protest against our imitating you on one or two points? We Orientals have been used for generations to symbols, and need them to express our sentiments in outward deeds. We have to deal with millions of men who have neither read Hegel nor Kant, neither Strauss nor De Wette, nor are they familiar with the latest conclusions of Bible criticism. They want some vivid embodiment of truth. Ideas can only reach the masses through national mediums.

For a long time, the Brahmo Somaj was accused of rationalism. It was said to be a religion for a handful of educated rationalistic men, that it did not appeal to the instincts and imaginations of the masses. And now that we follow the example of our forefathers, and discover for it the spontaneous forms, practically acceptable to the millions, you turn up your noses and say, "Why, that is sacramentalism, that is mysticism!" But, my good friends, contemplate the condition of



the people, their antecedents, their nature, their instincts, their capabilities, their surroundings, their circumstances. Can you, from your Protestant experiences in the West, tell us how to popularize abstract religions? Are not the masses in Protestant countries rushing into secularism, unbelief, and vice? You have no experience to give us, but plenty of theories and criticisms. That is not fair. It is the object of the Brahmo Somaj to reconcile philosophy with simple popular faith, Protestantism with Roman Catholicism. We use symbols and sacraments, not every day, but weekly or even monthly; but now and then, on special occasions for special purposes, we resort to them, to work upon the imagination and emotions of the people, and give them tangible mediums of religious feeling.

This is the position of the Brahmo Somaj in faith, in prayer, in love to God and man. We follow those disciplines, those rules, examples, and teachings which religious men have laid down in our country from age to age, and in every country and every age.

Our missionaries profess to take the vow of poverty and asceticism. They live without salary or remuneration, often in want of bodily necessities. They practise Yoga (devout communion), Bhakti (fervid, devout love), Guyan (devout wisdom), and Karma (all devout performances). They accept their religion as the new dispensation of the age. And now one word of appeal. By our protest against orthodox Hinduism and idolatry, we have incurred the risk of suffering all the social penalties that Hindu society can inflict. By taking our women out of the seclusion of the zenana, we have incurred the responsibility of being considered impure men and women. Orthodox society has abjured us, and we look up to the enlightened sympathies and



higher character of the sons and daughters of the West. Will you deny us your sympathy, your love, and your fellow-feeling? Because a nation of Orientals continues to live as their ancestors for uncounted ages lived, will you visit us with abuse and reproach? I cannot believe it.

When I spoke to my friends in England, hundreds and thousands of them came forward, and offered me the right hand of fellowship. I have not been in this country long; but, when I have spoken to my friends here, they have not been slow in wishing me God-speed. We need your love, your blessings. Our work is a great work. Our mission is not an easy one. We have to reconcile unreconcilable problems. We have to simplify religion, to bring the primitive into the modern, to bring harmony amid conflicts of philosophy, faith and science between apostolic rigor and modern improvement. God help us, and may your blessings follow us. In that hope only does the Brahmo Somaj proceed in its work of protest and its work of reconstruction.

O Spirit of God, bless us all. Unite us in a brotherhood. Let the East call out to the West and the West to the East, till the whole world becomes one field, wherein Thou shalt be the Shepherd and we Thy sheep. And we Thy children will ascribe unto Thee glory, here and forevermore. Amen.



## THE INTERNATIONAL CONFERENCE AT AMSTERDAM

Our Unitarian brethren in England and America are doing an essential service to the cause of liberal thought all the world over by calling international conferences at different centres of christian life, and inviting liberal representatives to express themselves on the great question of theology. The last conference was held at Amsterdam, the seat, as it were, of Protestantism for at least four centuries. English Unitarians gathered in the greatest number, a good many leading Americans were there, and of course various continental representatives came. Amongst the papers which have reached us so far, the most interesting are those by some of the English and Americans present. If one may venture to distinguish between European and Anglo-Saxon liberal religion, the distinction lies in the fact that in England and America it has reached a stage of somewhat definite conviction while in the European continent it is still largely confined to struggles for mental freedom, to aspiration, protest, and a reaching forward to the future.—*The Interpreter*.



## WHAT IS LACKING IN LIBERAL RELIGION ?

*A Message to the International Congress of Liberal Religious Thinkers and Workers, Amsterdam, 1903*

HIGHLY RESPECTED BRETHREN,

For the great concourse of free religious thought which you have called in the Netherlands, the early home of Protestantism, modern India has nothing but honour and hopeful sympathy which I take the liberty to express in the following lines. I pray you to accept our obeisance for what it may be worth.

Full three hundred years, if not more, have the free spirits of Christendom striven for the emancipation of mind from the bondage of the authority of traditional theology ; great, heroic, historic names have shed their glory on that fight for truth. We from our alien remoteness and spiritual isolation have watched the progress of the battle, and from the depths of our darker imprisonment, have admired, loved, and coveted the courage of the warriors raised by the hands of the living God. They have been the pioneers not alone of their respective lands and races, but even of our race and land—of us modern Hindus who wait and work for the coming of the Universal Faith. But it is strange to reflect how emancipating the Christian mind from theological fetters with one hand, they have tried to reimpose those fetters again and again with the other hand! The incubus of false religious systems heavily presses upon present-day Protestant Christianity almost with as much oppressiveness as upon the Roman Christianity of



the middle ages. For, what if some professors and divines secretly or semi-openly disbelieve the creeds to which they have subscribed? It adds all the more to the discredit of their undischarged responsibility before mankind. It is perhaps vain to expect at least for a long time much improvement in this respect, for the trouble does not lie in the want of light, as in the want of spirit. The cause of it is moral as well as mundane. Hence it appears needful to labour and aspire that more impulse of the higher spirituality might descend upon the soul, rather than more intellectuality and its manifold protests.

It is irresistible to avoid the parallel that suggests itself between orthodox Hinduism, or more fitly perhaps orthodox Judaism, say, of the time of St. Paul, and the traditional Hinduism or Christianity of to-day. There is a family-likeness between all orthodoxies. Their authority is based upon their priesthoods, their complex ordinances, their pride of intellect and nationality, and their practical methods of popular control. I am not without admiration for all those things. If Brahmanism and the Brahmins, their institutions and sacraments, the purity of their caste, the sacredness of their books, and the authority of their exposition departed to-day, to-morrow all Hindu society with its hundreds of millions would present an absolute moral anarchy, which no amount of free liberal thought, such as we profess in the Brahmo Somaj, could hope to resist. Would it be different in Catholic and Protestant communities, in the Roman, Greek, Anglican or Non-Conforming communities? One might admit that Buddhism did upset the old foundations; but if it did so, it readily and exactly and wonderfully substituted every restriction and support that it had removed. On the ground where



Hinduism once stood, Buddhism reared itself as majestically and authoritatively as the old system once did. In spite of its so-called agnosticism there was the Spirit in Buddhism as in all world-religions. Buddha himself was the incarnation of that Spirit. Out of the boundless fruitfulness in his spiritual nature the great Siddhartha produced not a mere protest, not a mere form of liberal thought, but a mighty system of positive, authoritative truth which has ruled the greater part of mankind by the very laws of nature.

Are we less emancipated than the Buddhists or the Gnostics, or even than Wyckliffe, Luther and Melancthon, less fond of the light of truth, the blessed freedom of the children of God, or the impulse of humanity, or the sweetness and reality of inner experience? We are very much like them in these respects. We are more aspiring than they. Why then can we not make a similar conquest as theirs of the convictions of men's hearts and of the activities of their life? The fact is, when the freedom of thought or the reasonableness of the religious sentiment has asserted itself against what is speculatively wrong and false, it has accomplished its work so far as it is capable of doing; what it has not accomplished is left to be completed by something other than itself. That, I say, is the office of the Spirit of the living God. It is distinguishable from the liberal understanding, distinguishable from mere pious sentiment, distinguishable even from the conventional conscience, all which does help towards the Spirit's unfolding. The descent of the spirit, to use an apostolical parallel, is always Pentecostal unique in its fullness and fierceness, being in its depths the great upheaval of faith and soul-perceptions. God, the source of all revelations, reveals His spirit to man's spirit. It strikes



one that this Divine Spirit from whom, in whom and unto whom all things are, has not been approached in modern times with the directness, spontaneousness and whole-heartedness which Christ Jesus illustrated (or some of the elder prophets before him in Persia, India or Judea), that alone can penetrate the august secrets of the Eternal. We are often satisfied with philosophical analysis, with poetical impulse, with historic research and individual speculations of all kinds. I repeat these several things which are excellent and hopeful, they educate and prepare, but they do not appeal to all men. It is faith which kindles faith, it is the perceptions of spiritual experience that awaken the popular mind, it is the prophetic spirit that visualizes and interprets the mysteries of God. I deplore the absence of this prophetic apostolic spirit in the modern liberal,—Indian, English or American. Paul, the Apostle of the Gentiles, was indeed a liberal, perhaps even a rationalist in his way, but withal he had an enraptured vision of things “which it is not lawful for man to utter”. That was not an achievement of the intellect, but a revelation of the spirit. How can that spirit be invoked and induced? Is evangelicalism ever inconsistent with rationalism? No, I do not think so, if both reason and faith are developed by the contact with the soul with God. In the education of the religious instinct by rational faith, not reason only, by intense rapt devotions, not mere rhetorical or reflective prayers, by earnest discipline for the conquest of the passions, not abstract morality, by communion with nature, long intervals of immersed devout thought both in solitude with God and the study of the prophets and prophetic literature, in absolute self-consecration to the service of man, no mere mild philanthropy, lies the culture



which modern theism has not, or very imperfectly, attempted. Mediaeval Christianity, so often reproached, could produce a Francis de Assisi and the Brothers Minor ; Hinduism, so late as four centuries ago and proportionately degenerate, could produce a Nanak and the Sikhs, and a Chaitanya and the Vaishnavas of Bengal; Islam which is comparatively modern could produce the Sufis ; but the liberal religion of these times is strangely barren of over-mastering personalities. Surely we can borrow somewhat from the spirit of the religions in which we were born and bred, and there is reason why the Bible and the Upanishads should not be as inspiring to the Liberals as to the Illiberals. Surely we could afford to descend at times from the rarified atmosphere of our Higher Criticism into the level of practical religion to realize the inward meaning of some of the great texts which we have dissected. Surely they could instil into our minds truer and deeper experience than we have known. But to many of us personal salvation has ceased to be attainable from the devout study of the scriptures. If the personality of the living God is always open to one's devoutest access, and if He has the power of illumining human wisdom, love and sanctity, what bars that access and what obstructs that inspiration? Our own lethargy and unfaith. Modern theism, I fear, has shorn religion of all mystery and awfulness, reducing it to logical formulae and mild sentimentalism different from the old prophetic vision and continued wonder. I am afraid the apotheosis of the intellect, the self-sufficiency of learning and the furious search for scientific abstractions have made the tomb of real reverence. These things have belittled and discredited the spiritual instincts of the modern



race. The liberal thinker seems to have little confidence in the practicalness of his devotional exercises. He has a growing apathy for whatever is not intellectual and scholarly. The consequence is, he has seldom risen to the heights of the enthusiastic perception of Divine realities, or gone down to the depths of rapt insight and communion. The personality of the Spirit God and the sense of His continuous presence are not mere articles of metaphysical theism, it is an inebriation of unreasoning consciousness which forms itself without an adequate cause in reason. Even when philosophy has established the truth thereof by the soundest logic, the perfect realization is personal experience, without which religious truth is almost worthless, has yet to be acquired by the careful culture of the spiritual instincts. It has often occurred to me that millions in Christendom have fallen back in their worship upon the august personality of Jesus Christ (very often grossly materialized, I am sorry) whom they have been taught to regard as "God, the very God, the very God of very God". By reason of that teaching men have been disabled to visualize the Innermost God within their souls as the Immanent Spirit in all creation. Emerging from idolatrous conceptions more than seventy years ago, the members of the Brahmo Somaj have approached to adore the Spirit of God and Him alone in spirit and truth, and His self-revelation has fed our devotions, formed our character, and remade our society and our home until we find we are in the midst of a New Dispensation of God to the Age. The embodiment of the presence and personality of God in material nature is an ever-unfolding revelation of truth whereto progressive science in its discoveries of law and force and fact incessantly adds, while the



meditations and the intuitions of spontaneous worship find in nature the home and source of the mysterious impulses of devout life. The soundest and surest basis of spiritual religion is the religious instinct implanted in man everywhere, the feeling of reverence and dependence, the craving of prayer and praise that cannot be put by. These things are excited as soon as he is confronted with the marvels and mysteries of the world wherein he is born. The devotional excitement grows with him till it becomes a ceaseless inspiration. Tradition helps it, but does not create it, theology helps it, public worship with all its rites and ceremonies helps it. Every manner of religious education, of which there is more than enough in all races, gives it shape and consistence. The mistakes committed therein can never obliterate this over-mastering spiritual instinct, but sometimes retard it. Let liberal religionists make a new start in religious education.

If the glory of God is on the face of the universe, all the greater then is that glory when God reveals himself in man's own heart. Humanity, as a whole, is indeed the self-expression of God, but the human total is abstract, the individual, the historic man is concrete. The indescribable significance of Christianity as a Revelation is centred here. Hinduism has had its incarnations, Buddhism has had its incarnations, in fact, the doctrine of incarnation is universal. But Christianity has perfected that doctrine : the perfection lies not in its theology, but in the slow and inevitable progress of the truth that what is Divine, is in reality human also, that what is most profoundly human, is another name for the Divine, and that essentially God and Man in Christ are one. At the same time if the free, world-wide manifestations of God's Spirit and



the undeniable freedom of natural aspirations and operations of the spirit in man be submerged in the inscrutable nature and the mysterious atoning office of the Messiah, then practically God is expunged, man is exterminated, and the Christ remains all in all in the universe. But if the Christ as the individual man, the ideal man, the universal man, as the perfected model for all men, becomes the visible illustration of the Divine character, and the type of our relationship to the Heavenly Father, then every man's relation to him becomes definite, because all have to rise and conform to the height and stature of his spirit. And thus alone the lessons of the Religion of Christ become the teachings of Universal Religion. Spiritual Christianity becomes the future religion of the world.

One standing argument in favour of idolatry in this country is that it is symbolic, a stepping-stone to the worship of Brahma, the Supreme God. There is some force and truth in this argument, because the great masses cannot rise to the pure conception of the essence and attributes of the Spirit God. Nevertheless, search as one might, he cannot find a single image-worshipping Hindu, who, maintaining his idols intact, has in the course of his religious progress ever risen to that sublime conception. This applies strangely to the worship of Christ. Christ is described by some as no more than the scaffolding built round the structure of the worship of the Spirit; when all honour, all surrender is made to the son, the son also surrenders himself to the Father and God remains all in all. But in how many actual cases has this spiritual evolution been completed you can determine better than I can. Men generally have had to break away from the old system altogether before they have realized the full significance



of the new. Yet it occurs to me, this disruption need not be so violent as we see sometimes. Is no continuity at all possible from the stagnant yet profound conservatism to the vital spirituality of liberal thought? Can we not adapt the great truths and vast experiences of the precious past to the strivings and gropings, the doubts, disharmonies and inexperience of the present? The resources of Christianity, or for the fact of that matter, of Hinduism or Buddhism if added together, are practically incalculable. It is melancholy to reflect that we liberal thinkers have known so little to use those resources, and have so often to struggle within the narrow limitations of our study, or reasoning or speculative faith. When the Spirit of God pours himself into the receptive soul, all its powers and possibilities are instantly stretched out; the inspired man penetrates into the great significance of the doctrines, rituals, disciplines and spiritual philosophies of which the religious world is full.

Who can lay an embargo on the enjoyment and use of the forces and beauties of physical nature? What impecunious philosopher, what starving artist cannot discover or appropriate the wealth of suggestion, the harmony of forces, and the storehouse of beauties in nature, and yet not to be accused of robbery? In the revelations of the Eternal Spirit made and still continued with an unstinted hand of the unforeseen coincidences of wisdom and aspiration, the devout utterances and endeavours after righteousness, there can be no denominational or racial monopoly. But the treasures are guarded by certain prohibitive powers which none may overstep, except the children of the Spirit. Are we not the children of the Spirit, do we not discern the lineaments of the all-pervading, all-compelling



power and majesty of God in his dealings with the great and good among all mankind? Are they not our kinsmen born of the same spirit to whatever land or people they may belong? In response then to these eager questionings not only do we hear the voice of the Eternal Father in our own hearts, but we have the heritage of all spiritual humanity in all ages. We disown, discard, discredit, undervalue no source of truth, no saint or prophet, though our loftiest communion and supermost sanction is with the direct spirit of the living God. Popular churches, warring sects, exclusive theologies, endowed and disendowed, there must always be ; but the great federation of the peoples of God, who open their hearts to all truth, to all spirit, to all men, must possess the future.—Your meetings, brethren, foreshadow that future. May the light and wisdom of God rest upon your counsel.

Sailasram, Kurseong,  
(Eastern Himalayas).  
August, 1903

PROTAP CHUNDER MOZOOMDAR.



## WHAT THE BRAHMO SOMAJ IN INDIA HAS DONE

[*To, The Australian Herald, Melbourne, 1903*]

SIR,—I am always interested to get and read your paper. In acknowledgment of this favour, I can do no better than write a short sketch of what the Brahmo Somaj has done for its followers. The founders were men intellectually convinced of the error of popular Hindu idolatry and of the reasonableness of worshipping the Spirit-God. It was a simple rationalism at its inception. Those who came to it came with a bundle of reformed opinions and no more. But now, in the course of steady progress of a little over three score years and ten, our religious ideas have coalesced with the ideas and experiences of advanced spiritual leaders all over the world—with none so much as the vanguard of Christian thinkers of to-day. From this you are not to understand that we have repudiated or outgrown what is deepest and best in the old religious thought of this country. The Brahmo Somaj was originally based upon the great, everlasting truths of the Hindu Scriptures, and has never ceased to study, and learn, and embody those truths in its life and thought. But the religion of the Brahmo Somaj is not limited by the Hindu Scriptures, or any Scriptures. These are invaluable records of spiritual life and experiences in the long course of religious evolution, oftentimes inspired by the very breath of God, sometimes in error, but always most profitable to fall back upon for help, and response, and guidance. I,



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for my own part, hold there is no book like the Bible, and we have been of the same mind from the first founder down to the present day. Yet there are some who look upon all Scriptures alike, or care more for the Hindu books than any others. The question of Scriptures, however, is not so important with us as the question of practical, personal, religious life. This comprises devotional culture, the practice of righteousness and humanity, social reform and advancement in every direction, brotherhood of fellow-believers and all true believers in all lands, despite differences of opinions. When the first followers joined, and even subsequently, they were, though speculative men, undevout most of them.

Now the chief feature of the Brahmo Somaj worship is its devotional fervor and spiritual tenderness. Here too one must in fairness confess to Christian leading. The order of our services is on the Christian model; most of our hymns are on the Christian model of praise, aspiration, repentance, and prayer, but absolutely free from Christian theology. Most of our Sermons are on the Christian model of moral efficacy and higher standard of life. At the same time, the influence is not exclusively Christian. Indigenous cults, primarily Vedantism and Vishnuism, have had great influence also. All these influences have converged to one great ideal, namely, the universal faith and endeavour after the cultivation of direct personal relations with the Spirit of God. Again, when our first followers joined, educated men as they were, they brought an insufficient stock of strict moral principles, being in this respect no better and no worse than most educated men elsewhere. Along with other things, progress and righteousness and holy living have made the leading spirits among



us very different men. Our standard of purity has made no compromise with vested interests and traditions, but has entered into every detail and interest of personal life, making the ideal of God-likeness a subject of daily struggle. This God-likeness is not a subjective dream, but a concrete Christ-likeness, an objective perfection of achievement and history. But what is righteousness and humanity without actual social advancement? Can the sermon on the Mount and unrestricted militarism go together?

Modern Indian society is burdened with mischievous usages of primitive Hindu times and despotic Mohammedan times. The struggle after religious and moral life has grappled with these one after another—with the education of women, the reform of marriage customs, abolition of the caste system, and so forth, till at the present moment the Brahmo Somaj Society is a living, growing, progressive Society whose future is interesting. Our task is simpler, perhaps, than that of Christian communities, but as it is, it is difficult enough. The utmost difficulty in modern India, call it social, political or religious, is that of effective combination. Men cannot organize themselves into concerted work for large ends—they cannot sink differences. As an organization, therefore, the Brahmo Somaj cannot boast of much, it has broken out into sections. Nevertheless, it would be wrong to deny that the best men in it have mutual relations which are bound to improve and unite them. That these relations are sound and excellent is proved by our growing brotherhood with progressive men in all lands. The circle of our sympathisers is incomparably larger than our registered membership, and we hopefully wait for the brotherhood of the sons and daughters of



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God in all lands. Cannot Liberal Christianity find a parallel here?

It is not my intention at all to set up the Brahmo Somaj as an ideal Church which all the world may imitate. I wish only to point out this: A religious body with very modest pretensions, if it yields itself to the directing impulses of the Spirit of God, will be led to the inner life in all its relations. This "Society of Believers of God" has been led step by step to the worship in spirit and truth of which Jesus Christ spoke, and towards that Kingdom where God is the All-Father and all men *and women* are brothers *and sisters* and helpers of each other.

Kurseong,  
Eastern Himalayas,  
1903.

Yours very truly,  
P. C. MOZOOMDAR.



## LETTERS OF SYMPATHY

Oxford,  
3rd August, 1881.

MY DEAR MR. PROTAP CHUNDER MOZOOMDAR,

If I have not written to you before, you may believe me that it was time and leisure only that were wanting, and that I have often longed for a quiet hour to thank you for your letter and to exchange some thoughts with you on subjects very near to your heart and to mine. I have many kind friends in different parts of the world, and I must tell them all what I told you when we parted at Oxford. "If you really want me, I shall always be ready". But the day has only eight or ten hours of work in it, and often not even that; and there is much still left to do which I feel I ought to do. Yet, as I watch the sun of my life going down, I feel I shall never be able to do even half of what I wished to do. I must, therefore, ask you and my other friends to have patience with me.

I have watched your struggle in India for many years, and I have often pleaded your cause in England with friends who were frightened by what they heard about Keshub Chunder Sen. Yet I trusted in you and in the greatness of your cause, and remained silent, at least in public. But when I saw our friend Keshub Chunder Sen pressed on all sides, attacked not only by his natural enemies, but by his natural friends, I thought I ought to come to his succour, or at all events to show him that some of his friends were able to make allowance for his difficulties, and, though they might differ from him, had not lost their confidence in him. That Kutch



Behar marriage was a misfortune, but what has it to do with the great work that Keshub Chunder Sen has been carrying on? Suppose even he was to be blamed, can no one be allowed to carry on a great religious reform unless he is himself entirely blameless? Nothing I admire more in the writers of our gospels than the open way in which they sometimes speak of the failings of the apostles. In their eyes nothing could have been more grievous than St. Peter's denial of Christ. Yet they make no secret of it, and without any public confession, recantation or penance, Peter, after he has wept bitterly, is as great an apostle as all the others, nay, even greater. Surely these are passing clouds only, and what we ought to look to is the bright sky behind.

At the present moment many of Keshub Chunder Sen's old friends in England, and some particularly of his most generous and liberal-minded friends, are in despair about some of the outward religious ceremonies which he has sanctioned. His asceticism, his shaving his hair, his carrying a flag and singing in the streets, his pilgrimages—all are considered quite shocking. To tell you the truth, I am not fond of such things, but every religion is a compromise, and must always be a compromise between men and children, and there is no religion in which men like you and me who care for better things have not often to say that they are not fond of "such things", yet have to bear with them. There is no real harm in shaving one's hair. A man must either shave his hair or let it grow, and who shall say which of the two is best? Buddha was called a "shaveling" (Munda), because in order to abolish all outward signs of caste or rank, he cut off his hair. But there is an old Sanskrit verse which says:



*"Pañcaviṁśatitattvajño yatra tatrāśrame vasan  
Jaṭi muṇḍi śikhī vāpi mucyate nātra saṁśayaḥ".*

"Whether a man wear matted hair, or a top knot, or shave his hair, if he known the twenty-five truths, he will be saved". As to leading an ascetic life, what harm is there in that? India is the very country forwarding an ascetic life, and a man does not there banish himself from by it, as he would in Europe. Pilgrimages too, singing in the open air and carrying flags, seem all as natural to those who known the true Indian life—not the life of Calcutta or Bombay—that I cannot see why people in England should be so shocked by what they call Keshub Chunder Sen's vagaries. Because he carries a flag, which was the recognized custom among ancient religious leaders, he is accused of worshipping a flag. I am sure he does not pay half the worship to his flag which every English soldier does to his, which often becomes to him a real *fetich* and yet a soldier when he dies for his flag is honoured by the very people who now cry out against Keshub Chunder Sen because he honours his flag as a symbol of his cause. If Keshub Chunder Sen insisted on other people doing exactly as he does, the case would be different. But he does not, and whatever you and I and others may feel about the importance of "such things" there never has been and there never will be a religion "without a flag". I wish it were not so; you probably wish it were not so; but man cannot live on oxygen, he requires bread. These, however, were not the things of religion, but the very life and marrow of religion. I wanted to discuss with you chiefly with reference to that excellent article of yours published in the 'Theistic Quarterly Review', October 1879. Of all the reviews which my Hibbert Lectures have elicited, I liked yours the best,



because it went to the very core of the subject which I undertook to treat. Now there are many people who are quite as much shocked at our going to the very core of religion as others are at our playing with the play-things of religion, and if we were to count hands, not heads, what a small minority we should be: I sometimes wonder that we are allowed to speak and to live at all, for the great mass of good and honest people in the world consider every one who, what they call, shakes their faith, (what we should call, strengthens our faith), as an enemy to society, as a danger to their happiness here and hereafter, as a man to be silenced by any means. Where would your small flock be, if every one in India were allowed to do with you that he thinks right? Remember what the majority against you consists of. First, all children upto twenty years of age; secondly, all women with few exceptions; thirdly, most old and infirm people; lastly, all uneducated, all timid, and all downright dishonest people. If you count up all these, I doubt whether you can reckon on one in a hundred to stand up openly for you, while the other ninety-nine would all combine against you.

And mind, with the exception of the last class of "downright dishonest people", who from motives of prudence or selfishness either do not say what they do believe or do say what they do not believe, we have no right to complain of our antagonists. They have a right to be what they are, and many of them are sorely troubled by our supposed antagonism to them, and to the views which they hold with regard to religion. Now we know from our own experience, that we too, were solely troubled in our youth and in our later years also when we found that many things dear, aye sacred to us, had to be surrendered to a severe voice and a higher



will. Then what I feel and what I say is, that if we want the majority to bear with us—a most minute minority—we ought to bear with them, and understand that what are to us but outward things, playthings, nothing, may be to them the only comfort they can find in this world. One thing I know, that some of these so-called ascetics, or ritualists, or bigoted and narrow-minded people, lead the most devoted, unselfish, pure and noble lives; and every tree which can bear such fruit, whether it be the religion of Jews or Christians, or Mohammedans or Brahmans, or Parsis or Buddhists, cannot be so entirely rotten to the core as many of our friends, in Europe as well as in India, will have it.

But now, after having pleaded the cause of those happy people who know nothing and want nothing but faith and good works, let me stand up, also for those whose deepest religion makes it impossible for them to be satisfied with that kind of outward religion, whether they are Jews or Christians, or Mohammedans or Brahmans, or Parsis or Buddhists. They seem to me to have as much right on their side as the others on theirs, and if you think that I have made too great concessions to the rampant scientists of the time, you place me in a position which I could not accept. We have no concessions to make to them. They have as much right on their side, if they are but honest, as anybody else, and the fact that they are again a very small minority decides nothing as to the truth or untruth of their opinions. Depend on it, there are as good people among the rampant scientists as among the most devout ascetics. You have seen better than anybody else that the problem which I wished to discuss in my Hibbert Lectures, and to illustrate through the history of religion in India, was the possibility of religion in the light of



modern science. I might define my object even more accurately by saying that it was a reconsideration of the problem left by Kant in his 'Critique of Pure Reason', after a full analysis of the powers of our knowledge and the limits of their application, viz., "Can we have any knowledge of the Supernatural?" In Europe all true philosophy must reckon with Kant. Though his greatest work, 'The Critique of Pure Reason', was published just one hundred years ago, no step in advance has been made since with regard to determining the limits, i.e., the true powers of human knowledge. Other fields of philosophy have been cultivated with great success by other observers and thinkers, but the problem of all problems, How do you know? stands to-day exactly as Kant left it. No one has been able to show that Kant was wrong when he showed that what we call knowledge has for its material nothing but what is supplied by the senses. It is we who digest that material, it is we who change impressions into percepts, percepts into concepts, and concepts into ideals; but even in our most abstract concepts, the material is always sensuous, just as our very life-blood is made up of the food which comes to us from without.

Why should we shrink from that? Why should we despise sensuous knowledge? Is it not the most wonderful thing we know that we would be able to see and hear and feel? We may understand, i.e., believe to account for our concepts, because they are more or less our own work; but our percepts pass all understanding. They are the true miracle, the truest revelation. But men are not satisfied with the true miracles of nature and the true revelation of God, they must have little miracles of their own, and they place these miracles of men far above the miracles of God. So it is with our knowledge.



Instead of seeing the light of God in every ray of light, hearing His voice in every note of music, and feeling His presence in the touch of every loving hand—out-wise philosophers turn round and say that what they want is what cannot be seen, cannot be heard, cannot be touched, and that until they have that, their knowledge is not worth having.

Now on this point Kant, too, seems to me to be under the influence of the old philosophical prejudices. He thinks that the knowledge supplied to us by the senses is Finite only, and that there is no sensuous foundation for our ideas of the Infinite or the unconditioned. He does not indeed surrender these ideas, but he tries to justify them on practical and moral grounds, not on the grounds on which he justifies all other knowledge, namely perception.

My chief object in my Hibbert Lectures was to show that we have a perfect right to make one step beyond Kant, namely, to show that our senses bring us into actual contact with the Infinite, and that in that sensation of the Infinite lies the living germ of all religion. Of course, I do not mean that this perception gives us a knowledge of the Infinite as it is in itself. This can be said of our perception of the Infinite as little as of our perception of the Finite. Kant shows again and again that our perception can never give us a knowledge of things in themselves, but that all our knowledge applies to the pressure or impressions on our senses only. But though we cannot know things Finite, as they are in themselves, we know at all events that they are; and this is what applies to our perception of the Infinite also. We do not know through our senses what it is, but we know through our very senses that it is. We feel the pressure of the Infinite in the Finite, and unless



we had that feeling, we should have no true and safe foundation for whatever we may afterwards believe of the Infinite.

Some critics of mine have urged that what I here call the Infinite, is not the Infinite, but the Indefinite only. Of course, it is, in relation to us. We only know it as the Indefinite, as partially defined. We try to define it and to know it more and more, but we never finish it. The whole history of religion represents in fact the continuous progress of the human definition of the Infinite, but however far that definition may advance, it will never exhaust the Infinite. Could we define it all, it would cease to be inconceivable and the Divine.

But how, I have been asked again, are we able to define the Infinite even in this indefinite way? My answer is, look at the history of mankind. From the very beginning of history to the present day man has been engaged in defining the Infinite. He has ascribed to it whatever was the best known to him from time to time, and has named it accordingly. And as he advanced in his knowledge of what is good and best, he has rejected the old names and invented new ones. That process of naming the Infinite was the process of defining it at first affirmatively, then negatively, saying at least what the Infinite is not, when human reason discovered more and more her inability of saying what the Infinite is. If these names, from first to last, are not names of the Infinite of whose are they the names? Of the Indefinite? There is no Indefinite *per se* but only in relation to us. Of the Finite? Certainly not, for even the lowest names of the lowest religions exclude the idea of the Finite.

You ask me (p. 50) how with this view of the Infinite



I can say that "the outward eye, the mere organ, apprehends the Infinite, because the Infinite has neither form nor dimension". When I used the expression "To apprehend the Infinite", I surely explained what I meant by it. Yes, I maintain and I do so, as going beyond Kant's philosophy, that the eye is brought in actual contact with the Infinite, and that we feel the presence of the Infinite through its pressure on all our senses. Our senses, if I may say so, feel the Infinite, and out of that plentitude they apprehend the Finite. To apprehend the Finite is the same as to define the Infinite, whether in space or time or in all other sensuous perceptions. You speak of the outward eye, the mere organ. Is there an outward eye? Is there a mere organ? Is not the simplest perception of a ray of light the most wonderful act of knowledge, which the "mere organ" is as little able to explain as the whole apparatus of all our so-called faculties of knowledge? Yes to me, the first ray of light perceived is the perception of the Infinite, a revelation more wonderful than any that followed afterwards. We may afterwards define the light, we may count the vibrations that produce different forms or colours of light, we may analyse the nerves that convey the vibrations to the nerve centre in the brain, and yet with all that we want to-day, asmuch as the ancient prophets thousands of years ago, some voice, some will, some Infinite Being saying and willing, let there be light.

You say you agree with me so far as to think that sensuous perceptions suggest the Infinite (p. 53). I do not quarrel about words, and am quite willing to accept that mode of expression. But if the senses can suggest the Infinite, why then do we want, as you say, another special faculty in the soul to apprehend the Infinite?



If the senses can suggest the Infinite, then let what we call the understanding, or reason, or faith, develop that suggestion; but the important step is the first suggestion. I do not object to a division of the faculties of the soul for the purpose of scientific treatment. But as the five senses are only five modifications of perception, so, in its truest essence, all the so-called faculties of the soul are but different modifications or degrees of cognition. Sensuous knowledge is the first knowledge, and therefore often considered as the lowest. But as without it no knowledge whatever is possible to human beings, surely we are wrong in degrading it, or in not recognizing that, as the beautiful flower is impossible without the eyes, so the highest flights of speculations would be impossible without what you call "the mere material organ of the eye".

Then, you ask, why, if faith is but a development of that faculty of knowledge the first manifestations of which appear in sensuous knowledge, have not the animals arrived at the same development? Why has no animal faith in the Infinite? My answer is, every being is not what it is, but what it becomes. There are stages in the growth of the animal and of the man where both seem alike, there are stages where the animal seems even more perfect than the man. But, as a matter of fact, the animal stops at a certain stage and cannot get beyond while man grows on to reach his full development. When we see a baby and a young monkey, we have no reason to suppose that the one will develop into a speaking animal, the other not. But so it is, and we must simply accept the facts. It is language that marks the line which no animal can cross, it is language that enables man to develop his percepts into concepts, and his concepts into ideals. The highest of these ideals is



the Infinite in its various aspects, physical, metaphysical and religious, and I have always held and I still hold, even against the greatest of all modern philosophers, that the material out of which this ideal is constructed is in the first instance supplied by the senses, that it is not a mere postulate of reason or aspiration of faith, but shares with all our knowledge the same firm foundation, the evidence of the senses.

So you see my letter has grown into a long epistle, and if you like, you may print it in the same journal in which your review of my Hibbert Lectures appeared. Your friends will then see, as I hope, you may see yourself, that though we may differ in the wording of our thoughts, our thoughts spring from the same source, and tend in their various ways towards the same infinite ocean.

Yours very truly,  
F. MAX MÜLLER.

14th Oct., 1871.

MY DEAR SIR,

The proof is herewith returned more blotted than I could have wished.

Glance over it and judge whether I rightly understood what you said about a change in the title of the book ; for if I did not mistake your meaning, we do not really differ.

If you could conveniently let me have a proof of this corrected, I should be thankful.

Believe me,

Most faithfully yours,  
J. M. MITCHELL.



FROM MITCHELL, NORTHBROOK, TYSEN 217

ADMIRALTY S. W.

DEAR SIR,

May 15/83.

I am sorry that I cannot take the chair at your proposed meeting, because taking into consideration the position I recently held in India and that I am now a member of the Cabinet, I have thought it expedient to decline presiding at any meeting on Indian subjects.

Babu  
P. C. Mozoomdar

I am yours faithfully,  
NORTHBROOK.

40 Chancery Lane, W.C.  
Aug. 7, 1883.

DEAR PROTAP,

I find marriage a greater tie than I expected, especially as my wife and myself have not come to be of accord on the religious question yet. I spent 4 weeks at the Talbot Hotel, Richmond, after my marriage, coming upto London every day. Then we were a fortnight at 9, Harley St. with the Howards, and now we are at 174, Bellsije Rd. looking Kilburn N. W. out for a house. We shall have enough to do, getting a house, getting it in order, and furnishing it. The courts rise to-morrow and I shall only occasionally come upto this place. Will you drop me a line telling me of your movements. I will pay you a visit if I can.

Yours very truly,  
A. D. TYSEN.



Minneapolis,  
March 11th, 1884.

DEAR MR. MOZOOMDAR,

The writer of this letter is quite unknown to you, and still you have in him an admiring and loving brother. To make the introduction short, I am a Norwegian poet, who in the old country enjoyed the public confidence and encouragement, so that the government voted me an annual salary for literary merits. I have written novels, epic and lyric poems, dramas, romances. I was not trained a Lutheran minister and graduated at the university at Christiania, the Norwegian capital, but never took any pulpit in the Lutheran State Church. As I, by investigating, was led farther and farther towards more liberal views, and felt that the time to do anything in that direction was not yet come in my native land, I took refuge in America, and by the aid of the Unitarian Association I have started a mission among the Scandinavians here in the West. I have been successful, and I love my work as a minister of the gospel of love to God and man.

I did not happen to see you, Hindu brother, but I read about you, I read your speeches as they were reported in the newspapers, I read your 'Oriental Christ', and I felt that I fully understood you and appreciated you. I felt, that my spirit was nearly related to yours, and that I perhaps, as a poet myself, could more easily understand and enjoy your oriental imagination, pictures and thought than many else. I felt how you often may have suffered from the lack of inspiration and fervent piety here among your Christian brethren



in this land of money. I love your 'Oriental Christ'. There is the same sweet from it as from 'Sakuntala'. The expressions, the language, the flavor reminded me of this lovely book of your country. I never forget the impression 'Sakuntala' made upon me, when I first read it, still quite a boy. There was something chaste and pure and bashful in the pages ; there was the song of nightingales, and the fragrance of roses, and the rustling of the wind among your plam-groves. I became quite enchanted. And something of the same met me in your new book. I wrote for your book; 'The Faith and Progress of the Brahmo Somaj' and I have studied it with great interest. I knew something about your movement several years ago through a Swedish religious and liberal journal 'The Truthseeker' and was agreeably startled by it. Since the sad tidings came about the death of Chunder Sen, my spirit pilgrimaged still more intently to you. I have preached now here in Minneapolis on two Sundays about Chunder Sen and his work. I have sent this my treatise to a Norwegian periodical. I have translated your chapter of 'Essential Religion of the Brahmo Somaj' and delivered it from my pulpit ; my wife has translated your speech at the Unitarian dinner in Boston about religious life in India, and it has appeared in a Norwegian journal. I have done, what I can, to spread interest for your work here in the great West because I feel, that we two and many with us—in truth, all God-loving truth-seeking people—fight for the same thing, namely, to form in the large human family a holy communion with themselves and with God. I cannot discover that there exists any difference between the Unitarians and the Brahmo Somaj in their principles : but I can understand that you hardly will apply the



Christian name to yourselves, though you love Christ more than many Christians, as long as this Pharisaice orthodoxy stands as the representative of Christianity.

I write this letter for the only purpose of thanking you, and of expressing my interest in your work and my love to you personally, though I never saw you. In the 'Oriental Christ' and in your other books I have eaten your flesh and blood. I hope that Asia, that cradle of religious thought and life, once more will reach the cold, reasoning, dogmatic Europe, who Jesus of Nazareth was, and what he taught, and what his intention was to gather in all honest God-loving men and women, as citizens of the Kingdom of God, and not to build the castles of dogmas and persecuting societies. I believe in the filial brotherhood, and sisterhood of all men in spite of their nationalities and different colors of skin and castes. I send enclosed 5 Dol. because I wish to see your faces. Can you procure a photographic of Ram Mohun Roy, of Devendra Nath Tagore, of Chunder Sen and of yourself and your wife. I have become so familiar with you all. If then anything should be left, will you send me the loves of Sakyamuni, Chaitanya, Dhruba and Prahlad, of remarkable Mahomedan saints and devotees, if these are to be found in the English language. I must confess to my share that except Sakyamuni I do not know the others. And then farewell, dear brother, God-speed on your movement and bless you all in your work. My own and my wife's best love to you and your wife.

Yours truly,  
KRISTOPHER JANSON.



FROM ASAHIEL ABBOTT

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833 Dean St. Brooklyn,  
U.S. America,  
March 17, 1884.

DEAR SIR,

It was with extreme sorrow that I lately learned that you had finished your visit to America, and I had not seen you. Some of us here have long been of the opinion that India should receive the Evangel not mixed with European and American conceits, as Jesus was an Oriental, and the Hebrew Greek scriptures are Asiatic, and neither he, nor his friends dabbled in Aristotic, or in anything European. India too is peopled chiefly, if not altogether, from the younger branch of the same family with the Hebrews ; and it is surprising to perceive so close a similarity has been preserved in the thoughts of India and those of the elder race. Peleg and Joktan, much as they differ in details, still think fundamentally alike. You cannot learn the true inwardness of the Christian system from anything else than the Hebrew and Hebrew-Greek scriptures themselves ; and from these you can, if you study them in a frame of mind suitable to their study, and refuse to listen to the glosses of Europeans or the modern Jews and Moslems. To master the whole book is the work of a life time, as I know but too well after more than 60 years' earnest effort. But our Four Evangelists with the Acts of the Apostles and the Epistles of Paul, though they contain prodigious oriental depths, are in the main so plain that we set our children to study them as soon as they can read. Of the whole Bible the best version yet made for such as are unable to read the originals, is the English now current. Other versions, though ever so learned and



carefully done, appear at no little disadvantage when compared with this. For though it contains misjudgments, (as do all other human productions) yet its judiciousness and the beauty of its English place it upon an eminence extremely difficult to approach. Would that some accomplished man or circle could give to India a version equally judicious and correct in your own glorious Sanscrit, or in some of the best and most prevalent dialects, or both, as we have Greek Chaldec, Syriac and Latin version ; of which some are centuries older than the Christian dispensation ! American and European Missionaries are not the men that can do this in a manner satisfactory to the savants of India. To produce a master version one must be far differently trained in Hebrew and Hebrew-Greek from what is the customary course; especially as our young men are taught by Germans and the pupils of Germans who have no conception of the oriental spirit, and no knowledge of the thought dialect, as studied in our New York circle, of which myself and a middle-aged Jew now living in the far West are alone left. Our former colleagues are all gone up. He too, though one of the sharpest Hebrew scholars, relies much upon my aid, as I do upon his; neither can well do without the other. Having devoted an ordinary life time to the evangelization of the Jews I have become familiar with the conventionalisms—the astronomic symbolisms, the artificial use of numbers for the expression of moral ideas, and the perpetual insertion of names of Messiah and his great Foe in the text, and can explain them to others; though these three branches have but lately begun to attract attention among scholars.

As you Hindus have your unpronounced Om that we read AOM or more correctly perhaps AON so we



FROM ASAHEL ABBOTT

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have from our Hebrew predecessors the ineffable AIN that properly denoted the undivided Trinity, that the modern Jews and others deny. Its meaning is held to be (A) the First, (I) the Hand or Power, the son and (N) the Understanding, or illumination; the Hebrew Trinity being the Crown, Wisdom and Understanding, or the Father, the Son, and the Spirit (Life-giving Power) of holiness—the Holy Spirit. Of this mystery the old world never doubted; and that family scene where Brahma attempts to kill Vishnu and is deprived of his 5th head—the power of law—by Siva, may be found somewhat toned down in the 'life of Moses (Ex. 4, 24-26) and in Isaiah, (53, 10-12) where the Mother (Deuteronomy 33.9) says that if the Father will lay sin upon the Son, she will see him righted.

Or if you 'children of Eber' could only read our Bible as a few of us do—and others are learning—the joys we experience in our study might be yours; yea more; for your sensibilities are quicker than ours. May the good Father that we too name Beani the Lofty One (Isa 57, 15) give you the mind that was in our Messiah-Christ-Immanuel on earth, and that is his name while he intercedes for us before the throne!

Yours very truly in sacred study and work,

ASAHEL ABBOTT.

[Domestic Corresponding Secretary to the American Society for Ameliorating the condition of Jews.]

P.S. AON and AIN are easily interchangeable in Hebrew. So in Sanscrit Om and Em.



To

The Editor of *The Interpreter*.

DEAR SIR,

I am an humble disciple of Keshub Chunder Sen, and a punctual reader of your excellent journal *The Interpreter*. It was three years ago that the light of the New Dispensation first came to me and saved my soul from the mire of doubt and scepticism into which it had been driven by a long course of secular instruction combined with the materialistic influences of western thought. It was a miraculous escape brought about by God in His infinite mercy. Since then the Literature of your Church has continued to exercise a magical influence on my inner life. It has supplied me with the most valuable materials for my spiritual regeneration, and in spite of many failures, made me a better and happier man. I now confidently look upon the New Dispensation as a powerful instrument employed by Providence for the redemption of India from the bondage of ignorance, and watch its progress with the deepest interest. The temporary gloom cast over the Church by the untimely death of its chief apostle and recognized leader is, I rejoice to see, almost dispelled by the strenuous efforts now being made on all sides. The birth of *The Interpreter* again marks a fresh and important stage in the history of the New Dispensation. The spirit in which it is conducted is, I am happy to observe, highly catholic and worthy of the broad church to whose service it is so earnestly devoted. It is a powerful exponent of the eclectic system of Faith founded by the late lamented minister. A tone of perfect sincerity and sympathy is observable in all its teachings. I have read with great



## FROM A SYMPATHIZER

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interest your vivid account of origin and growth of the New Dispensation, and your vigorous appeals to the Church congregation to appreciate the grand work of the minister in its true spirit. You have rightly pointed out the extreme importance of introducing the principles of his 'New Samhita' into daily life of attending to the development of the remarkable institutions organized by him in connection with the Church, and, above all, of realizing the deep spirituality which underlines his published prayers and other works. I write this in hearty response to your recent letter to the 'Reader' and wish you complete success in your noble undertaking. May the Lord of India facilitate the future course of the grand spiritual movement begun by Keshub, and make it fully serve the high purpose in view! Amen!

Bombay  
13. 1. '86.

AN HUMBLE SYMPATHIZER

Bombay,  
July 9, 1886.

DEAR MR. MOZOOMDAR,

While in Shanghai last April, I obtained from Rev. J. W. Farnham, the 'Oriental Christ' and found it to contain views which have been evolving in my mind for some years past. Arriving now in India, I am endeavouring to establish these views by deeper research than I have been able to give before. My letter to you is purely in the interests of truth, of which I would dig as for hid treasures. I have no intention of a lengthened stay in India, and so we may not meet at this time, but it is hoped that at an early day we may.



As a brief word of introduction, I was born in New England in 1844, of parents, in the Protestant faith. My father, for 40 years a minister, my mother's father and many other relatives were also clergymen; and at 25 years of age, I was ordained, and in 1870 came to China as a missionary. I preached orthodox New England theology with considerable zeal upto 1878, when certain chastisements of the Lord inner-light-teachings, and probably many other influences consummated in a spiritual revolution, and a radical change of belief and character, which make me no longer a theologian of any school, but (as I trust unless sadly deceived) a man among men who tries to recognize no master but Jesus Christ. I resigned salary and office, and rejoiced in seven years of some freedom of thought, albeit my highest ambition is to be the Lord Jesus Christ's subject slave. The Greek Scriptures, especially the Sermon on the Mount, have been my constant study for these seven years and in their study I have found my deepest spiritual wants met—that is, if I go out and live according to the truth. I have found in these original Scriptures without commentaries, a Jesus Christ and His teachings so different from the traditional Christ and doctrine of the churches, that I almost wonder how the degenerate thing could be passed off so well.

I have, after years of intercourse with Buddhists in China and Mongolia, came to the conclusion that the Buddha conception is also a traditional Christ, handed down from the Apostles but travestied with Asiatic ideals as the English Christ is with European.

Krishna too, I believe, to be the same person.

Now the genuine Son of God and Saviour of the world is something so high, so deep, so comprehensive,



FROM CROSSET

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that it takes all the truths of the religions, which contain any part of Him, in order to exhibit Him in His integrity. The errors must of course be eliminated. I thus find a drama of the intensest interest, of which the Logos—the Logos manifest in flesh is the hero. The road is not made easier by these views but literally “through great tribulation, the kingdom of heaven is attained”.

The creeds of “endless” hell for almost every body, and “the souls of believers are at death made perfect in holiness and enter immediately into glory”, which, I preached for many years, I now regard with horror.

The mission which seems to be laid upon me is Pneuama Kuriou ep’ emi, ou eineken echristen me evaggeli sas thai ptochois, &c. A Spirit of Lord upon me, on account of which He anoints me to continually evangelize mendicants etc. Peking China, has been my home since 1882, where I had a mendicants’ hospital, and where I have written many volumes of MSS, and worked at a slightly remunerating trade.

My destination is (D.V.) again North China via Palestine and America. A wife in New York State nursing her sick mother, my aged mother in New Haven, Conn., are partially my calls, but, if God will grant my prayer, I could go like an Apostle through the English-speaking world, testifying to a completer Saviour than is generally proclaimed. But “who is sufficient for these things?”

Yours very truly,  
J. CROSSET.



THE MOST REV. PROTAP CHUNDER MOZOOMDAR

DEAR SIR,

I put to post to your address three tomes of a work—the labour of thirty years' of research and toil, entitled "Les Bibles etc.—l'Humanité".

The first tome expresses the account of the discovery (by Europeans) of the Sacred Books of the Christian Church.

The second one is a collection of the best passages of those Books which I was able to procure myself. I have inserted (pp. 503-505) some extracts of the magnificent discourses of Keshub Chunder Sen upon Christ and Christianity.

The third relates to the story of human origin in the same Books.

It is a veritable pleasure for me to offer them to you as the expression of my sincere sympathy. I have heard through Max Müller, that you are the follower of Keshub Chunder Sen, as Director (?) of the Brahmo Somaj. He also told me that the members of this society have published : 1st. A collection of the beautiful passages of the Vedas, and the most remarkable thoughts of the wise of India.

2nd. A collection of the best things taken from all works of the Sacred Books of humanity of which they made their Bible.

This news interested me the more as I made the same kind of collection in the "Livre troisieme" of my Bibles. I should be very thankful to you, if you would indicate to me the titles of your two collections Indian and Universal, and tell me where I could acquire them. I dare hardly pray you to add a portrait



FROM GEBLOIS, STRASBOURG

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or a photograph of Keshub Chunder Sen, if there exist any such.

I beg you to receive the expression of my best regards.

The President of the New Church,  
GEBLOIS.

Strasbourg in Alsatia.

21st. Feb., 1887.

1, M'unzgatte.

ÉGLISE PROTESTANTE  
D'Alsace-Lorraine,  
Communauté  
Du Temple-Neuf.

Strasbourg, le,  
29th November, 1887.

DEAR SIR,

I received your card which assured me about your health, and the beautiful biography of Keshub Chunder Sen, thanking very much for them. What I already have seen interested me plainly and I am convinced to find many teachings and to make profit of that reading.

I am rejoicing to have the answers about the questions I addressed you. I since found the sloka

अनुभ्यश्च महद्भश्च शस्त्रेभ्यः कुशलो नरः ।

quoted in Sâmkhjappravakana 4, 13

Your rich and splendid literature contains a number of slokas that I admire and gather, this for instance of the Râmâyana:

सत्यमेवेश्वरो लोके सत्ये धर्मः सदाश्रितः ।

सत्यमूलाणि सर्वाणि सत्यान्नास्ति परं पदम् ॥

I put to post the new volume of the *Bibles* that has since been published and pray you to accept it as



expression of my devotion. Does it still exist some exemplary of the *first* edition of your '*Brâhmo Dharma Sloka-samgraha*' and could I have it?

I remain, Dear Sir,  
Yours kindly,  
GEBLOIS  
1 Münzgasse Strassburg i/E.

*Private.*

43, Bancharam Aukoor's  
Lane, Calcutta.  
October 25, 1887.

MY DEAR MR. MOZOOMDAR,

I received your note in due course. I have given up the idea of writing again about Keshub Chunder Sen. It is possible that not being a Brahmo I may fail to do adequate justice to Keshub.

I had thought of writing in my paper, but my purpose would be served if I wrote to you, that it was not Robert Knight but Riach who said : "When Keshub speaks, the world listens". Robert Knight is, certainly, *one* of the "ablest of Calcutta journalists" but is also, I believe, one of the greatest h——gs. He affects independence but cannot admire it in others. You remember his views on the Ilbert Bill. They went a great way to ruin that measure and a noble cause. In the *Indian Nation* I used to attack his views, but not the man. Since then, he has never forgiven me. I sent him a copy of my book before I sent it to anybody else. He has not yet written a line to acknowledge it. But his friend Shumbhoo's book was reviewed in anticipation ; and what a monstrously gushing notice came after the publication of the book ! To compare a cynical



FROM N. N. GHOSE

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buffoonish Bengali writer with the greatest literary man of England, now living———Ruskin ! Your book will live, and the "Voyages and Travels in Bengal" will scarcely last six months. But what is the review *you* have got, compared to that which Mookerjee got ?

Trusting you are all right,

I remain,  
Yours sincerely,  
N. N. GHOSE.

P.S. The review of your book was written, I believe, by Mr. Madge and not by Mr. Knight.

N.N.G.

Jackson Ville, Illinois  
August 1, 1889

MY DEAR SIR,

Have you enough grace of God and heathenism left in you after visiting our Western World to pardon an entire stranger for addressing you from this, the other side of the planet ?

Many years ago I read the discourses of your predecessor, that most profound Christian philosopher Chunder Sen *miscalled* a "heathen" simply because he was talking to our heathenized sectarian Christendom. I was profoundly impressed by them, they so fully accorded with my own long cherished views, afterwards I read your own addresses before the people of America delivered in much the same strain. And when notice was given in this far West that you are about to publish a book the 'Oriental Christ' I wrote to the publishers to send me a copy before it was printed



which I read with such profound interest that I gave it to my good Presbyterian pastor, and he reviewed it with commendation before our ministerial clubs during my absence on my farms.

The same pastor's sons have now printed a few copies of this paper I enclose to you and quite to my surprise last evening, asked me to mail a copy to his own father and mother in St. Louis, though last Sunday he preached very stoutly in defence of the Presbyterian confession of faith; so you see the thing that God wills, "moves and grows", despite of all logical inconsistencies, and moral antagonisms. But so slowly around us here, divided and hampered and paralyzed by all sorts of chaotic creeds and sects that we of course move but slowly.

I doubt not that you know far better than I do or can know to what an extent close corporations of teachers and priesthoods, filling their own vacancies, utterly perverted and destroyed the original great religions of Asia. Perhaps you know also just as well, how the papal and sectarian corporations of Western teachers and priesthoods soon turned the true Light of our Christ wore into the darkness and despotism of what, to this day, all Christendom calls the dark ages because darker than any reputable heathen ages that preceded it: turning as the true Christ word so vividly predicted the sun itself into darkness and the moon into blood—the blood of the best saints on earth. But you can hardly realize and feel it as we do here; among sixty millions of people of all possible commingled nations and civilisations, with not a shred of solid ground beneath their feet in church or in state; according to our declarations of freedom to all men, black or white, rich or poor, except *only* our verifiable Christ words,



no immemorial customs, no uniform professions, hereditary thrones or priesthoods or authorities of any sort that can hold us together for an hour, in church or in state, except these sole, simple, omnipresent and omnipotent Christ words committed to no dignitaries or teachers, bound by no allegiance, except as the spirit of God and of Christ represents them in every human soul. Who or what shall save us? Can our wooden fences of orthodoxy which we throw around every single church? To keep out of it all who will not accept the Christ word as the incorporated showmen within translate and declare it, in their hundreds and thousands of different ways, till the chances from without, and the meagreness within, compel them, by what they call reinterpretation, to kick great holes in their fence? And give larger liberty to the people to come in and go out as they please?

How can freedom, union, co-operation or even safety be permanently secured to sixty millions of people in church and state by such an instrumentality as this? We slipped up once, you may remember on the bible doctrine of slavery; one half of the people declaring it sanctioned by Christ, the other that it was not, we settled it by a five-year war with bayonets and bomb shells, at a cost of half a million of lives, a whole million of cripples and ten thousand millions of money—as I have intimated in my paper.

The right side gained, not because the church was with it or even the Pope's Bible, which we still worship as sort of a fetish but because God and the true Christ word were with it by night and by day in battle and out of battle. It has always seemed to me that this word must be discriminated and clearly enthroned, wholly over and above all other discordant words, whether within



our books and Bibles or wholly outside of them: not because Christ is reported to have uttered it but as he teaches us, because it is the self-evident or demonstrable truth that does now, and forever must hold the moral universe of God together, which our Christ word describes as the kingdom of the heavens forever omnipresent, over all possible worlds and beings.

In this little paper I have simply tried to indicate the precise point where all despotisms and sects have either attempted or succeeded in switching off from our plainly authorized Christ word, to run their several dangerous careers of alternate despotism and doubt. I read in his word as you do, the fatherhood of God and not of popes and churches, the brotherhood of man, as man and not of mere nations and sects, Christ never uttered the words "idolatry", he had no need to—or "Christian" or "Christianity". On his broad platform, the sorriest idolatry in India is, as truly, my brother man, as is my most worthy pastor and preacher and so he would admit. Have we nothing to do then but to bandy the words Christian and heathen? And enforce at home and abroad our own narrow sectarianisms, our own local civilisations?

But I am too prolix, as blind men, 84 years' old writing through other hands and eyes, are likely to be. We have an adage that "old men are garrulous". I started out simply to call your attention to the points made in the past to this little paper. Since writing it I have been delighted to read two outlooks for the future. One respecting the future peace of all the nations to be secured by all the English speaking nations united with India and Australia by one of our most famous war generals, George Butler. The other a little book "Looking Backward" from the 30th century by Edward



FROM TURNER

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Bellamey and showing us what is soon to come. Neither of them mention Christ or the Christ word, but both of them are unwittingly as it seems to me the most vigorous application of the Christ word, the one to the peace of nations, the other to the peace of industries that I have ever read. The last, if I can get it, I will mail to you. The first is not yet through the press. I trust you will greatly enjoy them and will be glad if you have time to know that you have received them and hope that both you and our beloved Pundita Ramabai of Poona, India, whom I also have written will be able to do something in India to help forward the real union, peace and salvation of the world in accord with the true teaching of our Christ word and all the best words of your own religion.

Very truly yours,  
J. B. TURNER.

MR. P. C. MOZOOMDAR,  
"Peace Cottage", Calcutta,  
India.

New York, November, 1889.

MY DEAR SIR,

I take the liberty of writing you a few lines, as I wish particularly to thank you for presenting me with your book, "The Brahmo Somaj". The said book interested me exceedingly, and it seems to me that you have the right conception of true religion. Smaller Unions are good in their way, and they will no doubt help eventually to build up that great Union, that union of all the nations on the earth, that union of ideas, of tolerance, forgiveness, humility and respect for others, that union of all hearts in God's kingdom,



which will enable His creatures to worship ONE God. That great idea which you have brought to *new life*, of taking the best from all religions, leaving its superstitions behind, and building up one Church, one form of worship that will be accepted by the whole human family. That seems to me the only hope to real progress on earth. If that could be consummated, Heaven would be very near. Wars and strife, ill-feeling, jealousies, and all the causes of evil would gradually pass away ; and the earth would become one happy home, containing a family at peace, one with another.

I loaned your book to a lady friend of mine, who is inclined to be enthusiastic, and I take pleasure in quoting that part of her letter which refers to your book.

"I have just finished 'Brahmo Somaj', Ye Gods! What a great Book it is ! Greater than the Bible, in that it abounds in as much *fact*, and *less* fable.—It is a thunderbolt that should crash down with deadly effect on the shells of bigotry that enclose those *addled eggs*, the *creeds*.—It is full of bread for the spiritually hungry. It is a torch lit by the hand of God, and will shed its heaven-born light in the soul of all, be they Brahmins or orthodox Christians. I cannot find words with which to thank you for the feast Mozoomdar has spread, and of which through your kindness I have been permitted to partake."

I hardly expect that you will remember me. I had the pleasure of calling upon you once or twice, loaned you Tolstoy's "My Religion", which I regret to say you did not find time to finish. I was also very much indebted to you for a pleasant evening spent with your people, the occasion being the unveiling of the picture of



FROM BARTLETT

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Keshub Chunder Sen. The eloquent addresses which I heard at that time made me appreciate the ability of the Indian mind, as I never had before.

Appreciating your kindness to myself and party, I remain, though far away, interested in your work, and pleased to subscribe myself.

Your friend,  
GEORGE C. BARTLETT.

May, 1893.

MY DEAR FATHER,

I think your mind is taken up with thoughts of your American journey. I wish I could meet you once, and spend with you a few days before you start. How is your health? How is mother? When do you intend to start? How are the preparations going on? I am really sorry to see the proposal of your going to America has met with such coldness. It should have been a matter of natural rejoicing and should have met with cordial sympathy from everybody, but the feelings and enthusiasm of your people are misdirected. The work of the faithful servant of God is not recognized in his time, and not recognized in this world. To my mind your going to America under the guidance of the Spirit alone, amidst thousand difficulties and discouragements would mark an epoch in the present history of our country, and I have no doubt by surrendering yourself to the Spirit and following his lead you will fulfil your noble mission faithfully, which God has appointed for you, and thereby glorify him. I myself felt a great internal hankering to accompany you but I have subdued



it. The bountiful blessings of God are upon you, our humble but sincere prayers are with you.

(Translated)

Cornwallis St.

VERY REVEREND SIR,

You are about to leave us, and proceed to a very distant land. This gives much pain to the heart in one view, in another view when I think of the glory that awaits you, and the good it will do to the world, it rejoices me. I am one of those who look upto your affection, and live in your incomparable love. This is not the time to express the deep attachment, and sincere reverence I feel for you. On this special occasion I lay before your feet these humble presents as my offering of love and reverence. They are very poor in comparison with what I have received from you in the life. Considering what an object of esteem you are to the public my offerings are unworthy. But I expect when you love this poor man, you will nobly accept his simple tokens of respect. Accept with them my innermost reverence, and the wishes of my heart, and my unfeigned sympathy. May God give you a long life, and thus do good to us all.

DEAR FRIEND,

How much I wish to see you, talk with you about your voyage to America, and to be present at the "Peace Cottage". But desires are not always fulfilled. I am



laid up with an ulcer on the big toe of my right foot and my medical attendants have ordered me not to move out of my room.

Your friend and namesake Dr. Mozoomdar has been honoured by the Americans. I hope you too will be honoured which will give me great pleasure.

I see from the 'Unity and Minister' that the date of your departure for the World's Fair at Chicago has been fixed. May our Heavenly Mother protect you from the dangers of the voyage, as Chandi in Hindu mythology is said to have protected her devotee's son, Srimanta from all the dangers of his voyage on mercantile affairs. His voyage was for gain, yours is on a noble mission. Farewell, friend! Farewell.

Yours affectionately,  
KALLY DASS SIRCAR.

Darjeeling.

BELOVED BROTHER,

It is time now to say farewell. How I wish I could be at the steamerghat on the morning of the eleventh when you go on board and the 'Khedive' steams down the Hugly. But I cannot come. Think of me when others receive your embrace and press your hand that morning. During your sojourn I shall follow your steps from this mountain height with the eye of imagination and with a heart overflowing with a patriotic pride and gratitude to God. The voting paper has no creative merit. The men whom the world recognizes as the representatives of different ages and movements, never, I think, boasted of a formal election. They embodied tendencies though often crying in the wilderness during



their lives. Follow then the pure instinct of your soul, leaving it to history to say in what character you acted.

I hope the proceedings of the great Congress at Chicago will appear in the 'Interpreter' especially the part you may take in it. The kingdom of God on the commonwealth of man is the promised land which it may take the world yet many centuries of desert-wandering to reach. But you will have a distant view of the beatific goal. Tell us something about it that we may also rejoice.

Once more farewell. God be with you and bless you.

June, '93

MY MUCH ESTEEMED BROTHER,

A fortnight more and you will leave your country to fulfil a mission which God in His infinite wisdom has entrusted to you. I see your heart is full, and you are quite upto the task. It is really "Asia's Message to Europe", to deliver which you are ready at the call of Heaven. There has been no hesitation on your part on the score of age or ill health. The want of means standing in your way has failed to deter you. This is true faith and resignation unto the will of God. Great poverty, which would have crushed many a soul, has failed to damp your energy and enthusiasm which are as fresh as ever. The Brahmo Somaj, and specially the Church of the New Dispensation, ought to be proud of the prominent position assigned to you in the great Parliament of Religions. Through this one can clearly see that your first visit to America has borne fruit. Will not our country rejoice at the fact that within ten years the Western mind is prepared to receive the truths of



FROM MEMBERS OF THE BRAHMO SOMAJ 241

the apostolic religions of the East? The signs are all hopeful. The Dispensation has been glorified on earth, great things are yet in store for us. As for yourself the Father will glorify His son. If you have time please let me hear from you once more before you leave Calcutta. As for your wife, I think October and November she may spend well in this part of the country. But she must have some work to do. Let her take the management of the 'Interpreter' in her own hands. I hope you will send accounts from Chicago which will make the publication interesting to its readers. As desired by you, I shall send short notes for the 'Interpreter' every month. But you must have somebody in Calcutta who will be responsible for the paper in all its details.

If you have time to write please let me know when we can expect to see you again in our midst. I am anxiously waiting to see that you go in peace with all men. People may or may not call you their representative. Your appointment is from Above, and nobody here below can withhold it.

From Secretary,  
Darjeeling Brahmo Somaj,  
Calcutta 9.7.'93.

To

BABU P. C. MOZOOMDAR,  
"Peace Cottage",  
Upper Circular Road, Calcutta.

Darjeeling Brahmo Somaj wishes you farewell and God-speed. May you have a pleasant voyage and a safe return.



From Upashak Mandali,  
Brahmo Somaj, Simla.  
9th July, 1893.

To

REVD. BHAI PROTAP CHUNDER MOZOOMDAR,  
"Peace Cottage",  
84, Upper Circular Road, Calcutta.

Respectful *pronams* wish safe journey. Heaven bless  
your mission.

Bankipur,  
The 10th July, 1893.

MY DEAR GRANDFATHER,

You are going to far far lands but I have not spoken  
of your departure.

You are going on to preach the glory of the Almighty  
in whom there is no idea of distance or farness. So  
though you will be gone to so far away lands, the glow  
of your spirit shall be amongst us.

Now, my dear *Dadamohashai* before you leave our  
native land will you kindly accept the hearty, warm and  
respectful *pronams* of your affectionate grandchild

KARUNA,  
and of your daughter, my mother, and of Mona, Hamida  
and Sujata ?

11th July, '93.

MY DEAR PROTAP BABU,

I am very sorry I have been unable to see you and  
am unable now to come to bid you good-bye being still  
confined to the house.



FROM MEMBERS OF THE BRAHMO SOMAJ 243

May God grant you every success and bring you back in health and safety, making you the means of upholding the cause of theism and spreading its light in other lands !

Yours affectionately,  
A. M. BOSE.

[Please let me know at what time to-day you will be leaving on your trip, and also what will be your address in America.]

A.M.B.

MY DEAR MR. MOZOOMDAR,

Your letter of July 31st has been read and re-read in my family, with deep and loving interest, and with many tender and beautiful memories. One year ago to-day you were speaking to us in the Parliament. I have been re-reading your words. Doubtless many minds in the last three days have been turned to us from all parts of the world. A telegram was sent to Mr. Bonney by Prince Wolkonski on the 11th of September, referring to the memorable anniversary, and sending his kind wishes to all friends. Surely, what God gave us the privilege of doing a year ago, was a great flash of lightning in the darkness of the world. You may be right in saying that we who took part in Parliament have gained a distinction greater than we strictly deserve, but still we rejoice in it, and are grateful for the wonderful opportunity. Your mission to America was a fruitful and blessed one. Of course I am sorry that you found your strength somewhat impaired by your labors, but that strength was expended in a divine cause.

I am sorry that some of my missionary friends are still perplexed by the Parliament. I shall send you soon a copy of a recent article from 'The Forum' on



the results of the Parliament. The wiser missionaries seem to have juster views.

Do you not think that if Christianity were presented to India in its simplicity, without quite so much of theology and ecclesiasticism, it would find larger acceptances with educated minds? I have sometimes felt that the mission of the Brahmo Somaj might be to furnish a type of Christian thought and life which India will receive. Your position, I think, I understand. A mediating course does not satisfy either extreme. Is there not a theism such as Christ taught, which, made personal and mighty through the preachings of Christ as the Son of God, will accomplish more than the theism of the Vedas?

Your beautiful and sympathetic words regarding our great sorrow have been thankfully perused. Our dear boy is in better hands than ours, and though the tears fall upon his grave, we have learned to rejoice that he has escaped the sorrow and struggle of this life for the peace of Heaven.

I learn that Mrs. Potter Palmer is to postpone her visit to the Orient on account of troubles in China and Japan. I still hope, within a year or two, to make my visit to India. I am to give before the University some lectures on the relations of Christianity to other faiths; perhaps the University will arrange to have these repeated in Calcutta. I note what you say about Mrs. Haskell's gift. I shall make an effort among the friends of the University of Chicago to induce them to provide the means of a similar lectureship in Calcutta. There certainly is no more strategic point in the evolution of modern thought than your city.

Mrs. Barrows and the Bartletts receive your good words with grateful love and remembrance. These



FROM BARROWS

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early days in September will always bring our hearts close together. I cannot read without tears, some of the early and closing words spoken at the Parliament. I have much more that I might write but I have said enough to indicate that you have a large place in our thoughts, affections and prayers.

God be with us till we meet again.

Cordially and faithfully I am,  
Your friend & brother,  
JOHN HENRY BARROWS,  
(*President of the Parliament of Religions*).

Chicago, October 16, 1894.

MY DEAR MR. MOZOOMDAR,

The suggestion which you made in your letter, or rather the hope which you expressed, which could hardly be called a hope, that some one would found for India, a Lectureship on the Relations of Christianity to the other Faiths, has been strangely and suddenly realized. On the first of October in my opening lecture before the University of Chicago I quoted from your letter, as you will see in the copy of the lecture which I have recently sent. Two days afterwards Mrs. Caroline E. Haskell, who read the published account of my lecture offered through me to the University of Chicago the sum of twenty thousand dollars for a lectureship in India. I enclose a copy of her letter, and I also enclose another letter from myself such as I am sending out to some friends in India. Of course I want your prayerful wisdom in this matter. Naturally some Committee will be organized in Calcutta with whom we may officially



communicate, but I believe that I may leave all these things with those who will be interested in this great plan for bringing the East and West more closely together.

I have sent you the papers in regard to Professor Swing's death. He will be greatly missed by us all. Would it be too much to ask you to send a brief note to Mrs. Caroline E. Haskell, Michigan City, Indiana, expressing your grateful interest in what she has done? Mrs. Barrows and the Bartletts join me in kind regards and the most pleasant remembrances. It may be that God has great results in mind from this international Lectureship. Does it not seem like a realization of your great Minister's dreams and prayers?

Cordially and fraternally yours,  
JOHN HENRY BARROWS.

[Copy of Mrs. Haskell's letter, mentioned above]

Chicago, October 12th, 1894.

To President William R. Harper, Ph.D., D.D.

MY DEAR SIR,

I take pleasure in offering to the University of Chicago the sum of twenty thousand dollars for the founding of a second Lectureship on the relations of Christianity and the other Religions. These lectures, six or more in number, are to be given in Calcutta, India, and if deemed best, in Bombay, Madras or some other of the chief cities of Hindustan where large numbers of educated Hindus are familiar with the English language. The wish, so earnestly expressed



by Mr. P. C. Mozoomdar that the Lectureship, like that which I had the privilege of founding last summer, might be provided for India has led me to consider the desirability of establishing in some great collegiate center like Calcutta, a course of lectures, to be given either annually, or as may seem better biennially, by leading Christian scholars of Europe, Asia and America in which, in a friendly temperate conciliatory way, and in the fraternal spirit which pervaded the Parliament of Religions, the great questions of the truths of Christianity, its harmonies with the truths of other Religions, its rightful claims and the best methods of setting them forth, should be presented to the scholarly and thoughtful people of India.

It is my purpose to identify this work which I believe will be a work of enlightenment and fraternity, with the University Extension Department of the University of Chicago, and it is my desire that the management of this Lectureship should lie with yourself, as president of all the Departments of the University, with Rev. John Henry Barrows, D.D. the professorial Lecturer on comparative Religion, with Professor George S. Goodspeed, the Associate Professor of Comparative Religion, and with those who shall be your and their successors in these positions. It is my request that this Lectureship shall bear the name of 'John Henry Barrows', who has identified himself with the work of promoting friendly relations between Christian America and the people of India. The Committee having the management of these lectures shall also have the authority to determine whether any of the courses shall be given in Asiatic or other cities outside India.

In reading the proceedings of the Parliament of Religions I have been struck with the many points of



harmony between the different Faiths, and by the possibility of so presenting Christianity to other as to win their favourable interest in its truths. If the Committee shall decide to utilize this Lectureship still further in calling forth the views of scholarly representatives of the non-Christian faiths, I authorize and shall approve of such a decision. Only good will result from such a comparison of views.

Europe and America wish to hear and ponder the best that Asia can give them, and the world of Asia would gladly listen to the words of such Christian scholars as Archdeacon Farrar of London, Dr. Fairbairn of Oxford, Professor Henry Drummond and Professor A. B. Bruce of Glasgow, Professor George P. Fisher of Yale, Professor Francis G. Peabody of Harvard, Bishop H. C. Potter and Doctor Lyman Abbot of New York, and of several others who might be named from the University of Chicago. It is my wish that accepting the offer which I now make, the Committee of the University will correspond with the leaders of religious thought in India, and secure from them such helpful suggestions as they may readily give. I cherish the expectation that the 'Barrows Lectures' will prove, in the years that shall come, a new golden bond between the East and the West. In the belief that this Foundation will be blessed by our Heavenly Father to the extension of the benign influence of our great University, to the promotion of the highest interests of humanity, and to the enlargement of the Kingdom of Truth and Love on earth, I remain with much regard.

Yours sincerely,

CAROLINE E. HASKELL.



"I remember when you were in Boston, that you told me I could render some valuable service in Calcutta and other places, and if this were possible I shall be glad to do so. I am a Theist, and your position has long had the commanding place in my thought. God, the Supreme Object of worship, and all the great religions, so many provinces in his great Kingdom, and all reverent loving souls his happy subjects, in whatever division. I should wish to study the habits and customs and the life of the people of your land, and should wish to remain long enough to obtain some real insight into the life of that mysterious yet fascinating country. Beyond that point I should not plan my course but should allow myself the vantage ground of circumstances.

"This plan has not yet formed itself into a definite *purpose* but some such course has wonderful charm for me. I should want to study the life of your country so as to be able to give real information on my return to America. I learned from you that your people understand the English language very well. So, I could speak intelligibly to them. It would be a great experience to go to that country, and for the time become a help in some small way in strengthening the Kingdom of Heaven in India.

"I have cherished for you a most grateful remembrance, and you have seemed to me one of the Lord's prophets raised up in India for a great work. My people thought of you as a sacred *message-bearer* from the ancient East, and I found it would be a revival of my spirit to listen to you, and feel the spirit of your work.

"I should be pleased to hear from you any suggestions as to this proposed project. *Experience* is



worth much, and you have had experience in going and coming, and you can instruct and advise.

With sentiments of the highest esteem,

I am cordially yours,  
E. L. REXFORD."

20th February, 1895.  
Humboldt Strasse 7. Leipzig.  
Germany.

THE REV. MR. P. C. MOZOOMDAR,  
Calcutta, India.

DEAR FATHER,

I am sure you will be delighted just as I am to hear that the 'Oriental Christ' is going to have a larger mission than it had till now. It is going to be translated into German by Frau Professor Dr. Dohmke, a dear friend of Barrows and of myself. None is more capable, I believe, of this difficult work, than Mrs. Dohmke. She is a woman of high education, of broad views and of a deep religious nature, and possesses a perfect knowledge of both English and German. Now I ask your permission and blessing for this intended translation into German of your wonderful 'Oriental Christ'.

This letter also asks your blessing that your 'Heart Beats' may also throb in the panting breasts of men and women of Germany.

Judging from the religious situation of this country, it is not difficult to say that your works will be accepted with great interest. The interest in and the need of the



real Christ is growing greater and greater, while neither the Orthodox, nor the so-called rationalistic lives of the Nazarene hitherto written satisfy the growing demand of the educated classes. The young generation of this country is waiting for the 'Oriental Christ'.

I am studying now at the University of Leipzig, and expect to stay in Germany three more years. I keep an uninterrupted intercourse with my friends in America, and follow with interest the religious movement of New England. The best part of my life has been my year in America. The memories of that year will always refresh my life in the days to come. Your acquaintance and sympathy has made my life richer and fuller. With delight and interest I read about your work in India during the past year in the *Interpreter* and in the *Christian Register*. God bless you for the sake of His kingdom. May God free my unfortunate fatherland !

With love and admiration,

Yours faithfully,  
CHANNES CHATSCHUMIAN.

Rothiemurchus, Avilmore,  
Scotland, July 9, 1895.

MY DEAR MR. MOZOOMDAR,

Of all the birth-day congratulations wafted to me by the winds from every quarter none was more grateful to me than yours from the Himalayan slopes. I have always felt the deepest interest in the history and varieties of Indian civilization : and especially in the modern spontaneous approximation of the cultured



Hindu mind, as exemplified in Rammohun Roy, to the moral and spiritual conceptions which we Western Christians ourselves owe to the earlier Religion of the East. Nor can I help indulging the hope that the costly Christian Missions amongst your people may invert their intended operation ; and the friction between the harsh dogmas of the teachers and the sensitive genius of the learners may so soften and rub off the wounding incredibilities, as to leave, alike in the converts and their instructors, only the indestructible basis of the pure and spiritual Theism which constituted the Religion of Jesus of Nazareth. With no little surprise, I have received, from Church of England Mission conductors in the south of India, application for permission to make and use, as a Manual of religious instruction in advanced Mission Schools, an abridgment of my Types of Ethical Theory and Study of Religion. The abridgment had been already made and a printed copy was sent for approval before the little book was issued. There was no attempt to insinuate into its text any doctrine not in the original ; though the abstract was not altogether accurate. I believe that the Oxford authorities of the Clarendon Press, to whom, as owners of the copyright, I forwarded the latter, gave the requisite permission. This reticence, in Missionary school, about the evangelical theology seems to me a remarkable and promising sign.

It grieves me much to hear that you are all discouraged in your faithful labours for the Brahmo Somaj, but experience enables me to understand your difficulties and sympathize with them. There is a natural repugnance, if not incompatibility, between an orderly working organization and a deep and enthusiastic spiritual life. The people who count their steps



by the Law are seldom the same as those who are stirred by the Prophets : yet it is indispensable for the permanent efficacy of a Church to turn to account, and balance with each other, the creative energy of individual inspirations, and the steady movement of collective discipline. Nothing short of a rare blending of the Divine and Human Will can secure this peaceful co-partnership of self-assertion and self-surrender.

I should incline to refrain from pressing any very definite organization on your religious societies, and leave scope for the experiment of local tendencies in different directions, till the whole body of wants and preferences was manifested, and then in a small council of leaders from the chief centres, frame the simplest constitution, combining the admitted essentials and no more. The habit of acting in common, on however small a scale, is the best preparation for a quiet development into a fuller life. But I forget. All this is but the alphabet of your history already past. My anxiety for your great cause has run away with me. You will think me unacquainted with your writings. But it is not so : and I am in hearty sympathy with those which have fallen in my way. I long to hear that you have some young co-adjutors, in training by your influence and example, to carry on the apostolic work in widening circles, and in later time than your years of personal work. Already you have earned the blessing of a peaceful retrospect on a life of exceptional beneficence.

May God grant you an old age as exempt from personal infirmity and as unexhausted in its moral interests as that of your non-agenarian and ever affectionate friend,

JAMES MARTINEAU.



[It is long since we received a letter of such sympathy as published below. We can well believe that there are many hundreds, if not "myriads" as our correspondent says, who accept the gospel of the Brahmo Somaj in the New Dispensation, and if they unite, as they might, under the influence of some apostolic leader, America might have her Brahmo Somaj like India. Who knows that some day it will not be so? But until it is so we have much pleasure in taking by the hand a Brother in Truth like the Rev. F. A. McFaul of California. May his good spirit grow in thorough identification with the Brahmo Somaj.—*Interpreter*.]

528—45th Street,  
Oakland, Calif, U.S.A.,  
February 7th, 1898.

P. C. MOZOOMDAR,  
Calcutta, India.

DEAR BROTHER IN TRUTH,

Not long ago I read, for the first time your address at the Parliament of Religions, and it touched a sympathetic chord in my heart ; for a part of it was the epitome of my own experience.

I was a Roman Catholic till nineteen, when I outgrew and left it. I was for ten years indifferent to all things spiritual. But eight years later I had a wondrous conversion not unlike that of Saul of Tarsus.

I entered the Methodist Episcopal Conference a year or so later. But the inner voice kept leading me onward contradicting my theology and experience, till two years ago I resigned, and entered the evangelistic work independent of creed; endeavouring to awaken church-members to the realization of their wondrous privileges as sons of God and brothers of the Christ; having found that the God-like powers of the Apostolic times lie dormant in everyone, waiting to be evoked and called forth into activity by the recognition of our oneness with the Father.



The infallibility of the Bible, the dogmas of the Trinity, Godhood of Jesus, vicarious atonement, personal devil, and eternal punishment, all fell out of my creed, while man's sonship and God's Fatherhood became the central thought.

I have long been a student of the world's religions, and like yourselves feel that in no age or race has God left himself without witnesses. Some, of course, far in advance of others, however.

I feel that the Brahmo Somaj has the true idea—the inner voice, eclecticism and affiliation.

Brother, I write this letter to you for advice and help. Hitherto my deepest intuitions and my study of the question have not led me to accept the Oriental doctrine of Reincarnation, and I ask you for your reasons for acceptance or rejection of it in your own case.

If you people, having for many centuries been taught it as a fact, and now reject it through the inner light that fact will naturally help me materially in settling the question in my own mind.

I am pleased to inform you that myriads here in America are being awakened ; and the renaissance of Apostolic life and powers has begun a reformation in Protestantism that will not leave it what it in reality has always been reformed Catholicism—but the religion and the teachings of the Christ.

I do not mean "Spiritualism", "Christian Science", or any of the philosophies of the day but the real "Brahmo Somaj" in America.

About how many members do you number? and how is the good work progressing?

Have you any of your Eclectic 'Bibles' that are printed in English? If so, of what price are they? If



they are not too high-priced I should like to obtain one.

Trusting that I shall hear from you in the near future, and that your good work will go on helping men to the knowledge of the truth and makes free, I subscribe myself with love to you all.

Your brother and fellow-disciple of the indwelling Spirit,

REV. F. A. McFAUL,

[Extract from letter of Sympathy from the British and foreign Unitarian Association.]

The council desired me further that I should express to yourself their deep sympathy with your personal feeling of regret for the loss of the friend and leader to whom you were so strongly and so naturally attached, and also their sincere good wishes for your success and happiness in taking up, as we conceive it will become your duty to do, the onerous and responsible work now given into your hands. You already know in what directions and in what lines we feel that that work will be attended with the best likelihood of success and usefulness, and we feel assured of the wise judgment and earnest zeal which you will bring to bear upon this grave matter, sincerely trusting that the blessing of an all-merciful Father may be upon you, and that the rapid progress of enlightenment in India through the influence and labours of yourself, and the honored brethren of your society may reward your faithful services for his glory, and the welfare of his children. I need not add that it would specially rejoice our hearts



FROM H. IERSON

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to know that you are all working together hand in hand in one common desire to promote those great aims of every true religious society.

Believe me, dear Sir, with much regard and sympathy,

Yours sincerely,  
HENRY IERSON.

Faribault, Minnesota.

To P. C. MOZOOMDAR, Esq.

Dear Sir,

A copy of your work, 'The Oriental Christ', has given me so much pleasure that I cannot refrain from taking the liberty of expressing it to you without the formality of an introduction.

You have conferred a lasting favor upon the English-speaking world by your beautiful and luminous portrayal of the character and mission of Christ, and it cannot fail to be provocative of profound and stimulating thought.

I feel a deeper interest in your work from the fact that my eyes first saw the light in India, and though it was only the home of my infancy to which memory does not react, the atmosphere of my childhood was impregnated with Indian reminiscences, and so India has always seemed nearer and dearer to me than any other country save that of my own people.

Through the years of my education I had before me the prospect of a return to the land of my birth as a Christian missionary, but it gradually dawned upon me that I needed to learn rather than to teach, and I



was reluctantly compelled to give up what had been the plan of my life.

The decay of faith in the hard, dogmatic orthodox Christianity of the Western world, in my own case, is only a single illustration of a very prevalent state of thought in our time, and such as we are, like you, being roughly thrown out of our complacent religiosity, and are compelled to go back to first principles and build up our faith independently of our historical creed.

A voice coming to us across the water from "heathen" India, and bidding as God-speed in our efforts, and still more thrilling us with noble and exalted ideas drawn from the roots of our own religion, can but be grateful to us, compelled as we are, to reach out on every hand, and grasp the whole round of human experience as a foundation for the reconstruction of our faith.

My missionary friends in India had not given me much to hope from the new movement in India of which you are a representative, but as I could easily see that I might find much to gratify me where they could, from their standpoint find nothing, I had hoped they were mistaken in their judgments, though until I obtained your book I had but fragmentary and very unsatisfactory statements of the inner thought of the movement, and could not tell what to think of it. And while I am sure that now I have but a feeble comprehension of it, what you have set forth is so stimulating and inspiring that I can but feel that India with such religious teachers of its own people, is better off than with any that the Western world could provide.

Indeed we on this side of water, who seeking a more rational and spiritual foundation for our faith, ourselves gladly share in the light you are shedding upon the



FROM J. J. DOW, A. M. BOSE

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dark problems of life, and though, as you have so clearly shown, race tells in the product of religious thought, and we must perforce see such in a different way from yours, we can at least give you our hand and heart and sympathy, and bid you God-speed in your efforts.

Trusting that my explanation will prevent this letter from appearing an unseemly instruction. I am very respectfully,

Your obedient servant,  
JAMES J. DOW.

9th Dec., 1898.  
Calcutta.

MY DEAR PROTAP BABU,

I got your note on coming to Calcutta. I find I can keep my health better at Dum Dum, and am going there. If my health permits, I will come to Dr. Fairbairn's reception; but I am afraid the probability is much the other way. I have sent a little amount to Sivanath Babu who sent a circular towards the Committee's expenses in this connection. As to the Earthquake Fund matter, please convene a meeting of the B. S. Committee on Monday week, the 19th, if convenient to you. I hope to be better then; and in the mean time I would suggest that the applications for aid be circulated amongst the members of the Committee. Please send them to me two days before the date of the meeting.

Yours affectionately,  
ANANDA MOHAN BOSE.



117 Rue Notre Dame des  
Champs, Paris,  
July 19, 1900.

MY DEAR PROTAP,

If you are in one whirlpool, I am in another, and it is a hot whirlpool just now. It has been the hottest weather in Paris for some years. Then I have been busy with the Congress, and what with meetings, receptions and dinners, I feel as if I had been drawn through a clothes wringer.

Professor Bonet-Maury was out of the city when I came, but yesterday I dined with him and we talked the whole situation over about your coming to Paris. The only Congress in which your message would find a place would be in the Historical Congress in which there is a religious section and, if you were here I should think that you might make some sort of a religio-historic address; but it would have to be given in English and translated into French and I doubt if the audience you would get would pay you for the trouble. Then you would feel yourself so cut off from communication with the men with whom you would like to speak. There might be some little knots or groups here which you could address. I spoke yesterday to about fifty people at the American pavilion at the Women's International Council.

I am so absorbed in work here that I have had little time for the exposition. I have to prepare now for two other congresses and also to make some special investigations into industrial questions as affecting prisons, so that I shall be absorbed with so many duties that I should have little time to see you if you were here.



FROM JUNE, MABEL, REID

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The Exposition is well-worth-seeing and you might feel paid for coming to it, but for what you would be able to do in the way of speaking, Prof. Bonet-Maury thinks it is very doubtful if you would get the hearing that you deserve.

I hope your London meeting went off well, and that goodwill come from it.

Mabel sent you the enclosed poem of Mrs. Mason one of our deceased Unitarian writers. But it did not reach the New England before we sailed.

Affectionately,  
JUNE.

### EN VOYAGE

Whichever way the wind may blow  
Some heart is glad to have it so,  
Then blow it east or blow it west,  
The wind that blows, that wind is best.

My little craft sails not alone;  
A thousand fleet from every zone  
Are out upon a thousand seas  
And what for me were favouring breeze  
Might dash another with the shock  
Of doom upon some hidden rock—

And so I do not dare to pray  
For winds to waft me on my way  
But leave it to a Higher Will  
To speed or stay me, trusting still  
That all is well, and sure that He  
Who launched my bark will sail with me



Through storm and calm and will not fail,  
 Whatever breezes may prevail,  
 To land me, every, peril past  
 Within His sheltering haven at last.

—Cardine Mason

[A greeting to dear Mr. Mozoomdar from Mabel]

U. F. Mansion,  
 47/1, Park Street,  
 11th February, 1901.

DEAR MR. MOZOOMDAR,

We have staying with us an able and learned German, Pastor Richter—Editor of one or two missionary periodicals—who has a letter of introduction to you and would like to meet you.

Could you come and have breakfast with us to-morrow (Tuesday) morning at 9 o'clock. Please excuse such a short invitation. A few days ago I read with deep interest your article in *The Nineteenth Century* for December.

I fear it is only too true that many Europeans in India—professing Christians—do much to disparage Christianity in the eyes of the people of this country, and certainly those who like myself are engaged in a Gospel Ministry among Europeans should have a deep sense of responsibility.

With kind regards,

I remain,  
 Dear Mr. Mozoomdar,  
 Yours sincerely,  
 DAVID REID.



FROM A DEVOTED SISTER

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Leger Lodge, Georgeville,  
Quebec, Canada.

June 23rd, 1901.

MY DEAR, DEAR BROTHER,

Once more I have been reading over your wonderful letter of March 27th. I do not know how many times I have read it, and extracted sweetness and inspiration from it. To-night I have copied it and with your permission would like to send a part of it to the *Christian Register*. I do not know how much of it would be proper for one to use. I will not do so till I hear from you. When I read such things it makes me long to stand before your countrymen and say to them that they are shutting their eyes to the light ; that God has revealed truth through you his beloved son, if they would but listen ; that they are not to judge of the great universal religion by our sectarian missionaries. I want to preach salvation by character apart from all dogmas, the beauty of doing right because it is right, of living pure lives because that is in accordance with nature's laws.

But I shall never stand by your beloved land, working with you and for your people. Instead I keep on in the narrow path marked out for me which after all is probably better suited to my abilities. But though my body is bound my spirit can fly, and I am often and often with you,—on the mountains, in your wanderings, in the hot and crowded city, and in the cottage of peace. I am so glad to have known you ; so proud and grateful to have you call me "sister". I shall always count it a blessing to have come under your influence. —feels as I do about this. So does —and just now we have a dear friend here, Col. Lazelle,



who met you a few years ago in Chicago at the Parliament of Religions, and who has read all your books, and who loves you and reverences you. We have been talking about you this evening, and I read your dear letter to him, to his great interest and winning his deep sympathy.

\* \* \* \* \*

Give my warm love to your dear wife. —too sends love. Would that you could come at this moment and see the light on the Western sky as the sun goes down and gleams on the lake below. It will always be a source of regret that you have never seen our happy hunting ground.

Your devoted sister.

Wake Robin,  
Georgeville Province, Canada,  
June 24th, 1901.

DEAR MR. MOZOOMDAR,

Pardon me, a stranger, for addressing you, but dear Mrs.....has allowed me to read your letter, and I am impressed to write a line to convey to you my feelings of sorrow for your now saddened life, so fraught with goodness and self-sacrifice and the love of humanity. Years since I read your soul-inspiring books, ever lifting one up nearer the Spirit of God, and have longed to know you, and have often wished that I had been one of those friends on this side closer to your personality. Now I am an old man, yet no being of my time has inspired me with so much



FROM H. M. LAZELL

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admiration and reverence, and my heart goes out to you in love and sympathy in your abandonment. I can say nothing to comfort you more than what you have so abundantly—the resources of your own great soul, and your boundless communion with the enveloping presence of the Father of love. You yourself have written that many grand and beautiful spirits appear before their time, to be prophets and leaders of men that they are of the world but not understood, that they come whence it is not given us to know; that they point the way to some far-off height of rare attainment, and disappear, and groping mankind slowly follow the pathway. Dear brother, be comforted for you have done this.

On this continent your grand and beautiful work is recognized in all its breadth and height and purity, and sooner or later it will be so in your own land—God bless you ever.

In affection and sympathy,  
Yours sincerely,  
H. M. LAZELL.

Elmsleigh, Eastbourne,  
October 16th, 1901.

MY DEAR MR. MOZOOMDAR,

I have received from my Secretary a copy of the open letter which you have kindly addressed to me. You will allow me to offer my thanks for it. Ever since I went to India I have valued your friendship, and I hope I may claim it to the end.



I do not resent, on the contrary I welcome, candid criticism of all that I may say or do. The one request that I would make of educated Indian gentlemen is that they will judge me by my own words and not by abbreviated or distorted reports of them. There are sources of information available to any one who wishes to know what I think, or have said, upon the religious future of India. There is the letter addressed by the Bishops assembled in Synod to the people of India ; there is my own charge delivered to my Diocesan conference, there are the sermons which I have preached in the cathedral or elsewhere, and have printed in the 'Englishman' or some other newspaper; since I came to England my sermon at the opening of the Church Congress and my address at the Congress upon Christianity in India represent my views ; I have also written articles from time to time in the magazines, and they are signed with my name ; but while I accept the full responsibility for my own words it is ridiculous to suppose that, when I make a speech of three quarters of an hour, or an hour in length, and it is reported in some 20 or 30 lines of a newspaper, such a report can be an adequate or accurate representation of any mind.

You will understand that I never speak upon religion or upon morals in the name of the Government : I speak in the name of Christ. I try to say what his religion suggests as being salutary to the Indian people. Whether it is right or wrong you and others can judge ; but it is in my eyes no more than an honest contribution to the study of questions which you would be the first to recognize as intimately bearing upon the welfare of India.

That India is undergoing a rapid intellectual change



is a truth which will, I think, be admitted by everybody who has spent even six months in India. The existence of your own enlightened Society is a witness to the capacity of cultivated Indian gentlemen for entertaining large and liberal ideas. While I do not agree with the doctrines of the Brahmo Somaj I have frankly acknowledged its wonderful emancipation from the ancient traditions and prejudices of India. It is to me a strong conviction that India is called by God to a higher destiny than has been hers in past ages ; I look forward to a time when she will take her stand intellectually and spiritually among the leading nations of the world. It is difficult to overestimate the value of such services as Indian thought may render to Theology when once it has broken through the bounds which have for so long a time cramped its energy. No doubt, I believe, that India will never take her true place in the world's economy until she has assimilated the doctrines and practices of Christianity. It is a favourite thought of mine that if the Brahmo Somaj had become a distinctively Christian Society it would have been the centre of such a Hinduized Christendom as you contemplate in India. In your letter there is much which commands my cordial sympathy ; your words upon the nature and function of the Holy Spirit are in full accord with the Christian faith in His indwelling presence. Nor do I expect that the Christianity of India will be a mere repetition or replica of Western Christianity. My hope is that India will develop a native Christian Church, based as it must be, upon eternal and immutable Christian Truth, but characterized by the tone and method of Oriental life. There need be no wholesale acceptance of "mediaeval theology" nor any



"identification with ecclesiastical government", but there will be, and there must be, the faith of Christ's Divine Personality, in His Incarnation, in His Resurrection, in His Atoning and Redeeming Love.

The one question which I should ask upon your letter is whether you mean by Christianity what the Church of Christ has always meant and means to-day. I cannot ignore the danger that persons like yourself may use the language of Christianity without accepting its significance. For although I do not understand by the Christianization of India any special system of ecclesiastical government or, any such system as "Popular Christianity", I do mean that India should accept the cardinal truths which differentiate the religion of Jesus Christ from all other religions in the world.

Finally let me assure you how entirely I sympathize with your letter when it expresses the wish that Christians in India and elsewhere should more truly reflect the spirit of their Divine Master but for a comparison of religions it is necessary, I think, to compare not individuals so much, as societies. I know Christians may and do fall, far below the standard of Christ. Bad Christians may be, and are morally inferior to many Hindus ; but no one I think can doubt that a Christian Society possesses and a Hindu Society does not possess in itself certain distinctive elements of truth, liberty, progress and spirituality. With you and with all Indian reformers I wish to co-operate in all such efforts as are made for the elevation of Indian Society ; but it is my earnest prayer that these efforts may themselves prove the means of drawing the minds of the Indian people to the Cross of Jesus Christ ; for it is only there as I believe that they can ever find the



FROM LORD BISHOP WELLDON

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realization of their destiny and the satisfaction of their highest and holiest aspiration.

Believe me,  
My Dear Mr. Mozoomdar,  
With much respect,  
Most faithfully yours,  
J. E. C., Calcutta.  
(Lord Bishop Welldon)

Nantucket,  
November 25, 1901.

MR. P. C. MOZOOMDAR

MY DEAR SIR,

I wish to acknowledge the receipt of your letter, dated Kurseong, September 5, 1901, and of a copy of 'The Faith and Progress of the Brahmo Somaj', and at the same time to express my heartfelt gratitude for both. I have read the book with much pleasure and great profit to myself.

I read your book entitled 'The Oriental Christ' when a lad of seventeen or eighteen. Since then I have had the pleasure of hearing you and of meeting you. I have in my library now 'Heart Beats', 'The Life and Teachings of Keshub Chunder Sen', 'The Spirit of God', and 'The Faith and Progress of the Brahmo Somaj', all from your pen. Occasionally I take the life of some great religious leader as the subject of my sermon. During the past year I have preached five such sermons, and the subjects of those sermons were : James Martineau, Theodore Parker, Phillips Brooks, Keshub Chunder Sen and \* \* \*. I do not tell you this to flatter you, but to show you how



real my interest is in the Brahmo Somaj and its representatives.

The principles of the Brahmo Somaj appeal to me immensely. If it can adjust and adapt itself to different national environments I do not see why it should not become the Universal Religion. I am a Unitarian. You must know that Unitarians cannot but sympathize with such a religious movement as the Brahmo Somaj. Yet Unitarianism has its limitations. The more conservative Unitarians are too anxious to remain upon Christian ground. They wish to remain Christians in somewhat the same way that the early Brahmos wished to remain Hindus and Vedantists. But the more radical Unitarians who are less dependent upon exclusively Christian traditions, have a tendency towards rationalism. They lose all spirituality, they substitute sociology for theology, and the only religion which is left is a pale deism, despite the fact that they are forever talking of the immanence of God. Real devotion there is none. The faith in prayer, in inspiration, in revelation in Providence is gone and so the experience of penitence and divine forgiveness for sins. We can analyse and describe religious experience to perfection, but we cannot produce the experience. There are exceptions.

Among radicals as well as conservatives, and among the great number who cannot be classed either as radical or conservative, there are many of deep spirituality.

Unitarianism seems too much inclined to take the attitude of asking "What is left", instead of boldly seizing upon some great normative principle, and accepting the beliefs which spring from it, and letting this normative principle organize these beliefs into



a grand system. This I think the Brahmo Somaj has done.

I feel that I may say that in sympathies and convictions I am a Brahmo. Perhaps every Unitarian could say that, but my sympathies for the Brahmo Somaj are especially strong. I want to study the movement as thoroughly as possible, and to keep in as close touch with its contemporary life as possible. If you could tell me sometime at your leisure how I may best do that, I would feel very much obliged. Perhaps you publish some paper in English for which I might subscribe.

It is indeed a romance of the Spirit that I should write from the little isle in the Atlantic to you in the heights of the Himalayas on themes of such high import.

May the light of the New Dispensation illuminate the whole earth, even unto the isles of the sea.

Yours fraternally,

J. F. MEYER,

*(Minister, Nantucket Unitarian Church.)*

From: The Young Men's Christian Association,  
College Branch,  
86, College Street, Calcutta.

February 22nd, 1904.

P. C. MOZOOMDAR, ESQ.,  
Calcutta.

DEAR MR. MOZOOMDAR,

Mr. P. L. Sen suggests that I should send you some members of my little paper containing articles on



Christianity and other religions. At his request, I do so, although I hardly should wish to do so myself, since in the articles on Brahmoism, in the number for August, I committed a very serious mistake with regard to the progress of the Somaj during the last decade. You will, however, forgive, I am sure.

With kind regards,

Yours very truly,  
J. N. FARQUHAR.

40, De Vere Gardens,  
Ilford, Essex,  
April, 1904.

MY DEAR MR. MOZOOMDAR,

Your last number of *The Interpreter* has reached me. I sympathize deeply in your objections to Brahmo ladies going upon the stage. No true, earnest Christians, who have been really converted and may be counted as genuine Christians, no matter to what denomination of the Church they may belong, would permit their daughters to be Actresses. They even doubt the propriety of simple dramatic entertainments in the privacy of home, if young women take prominent parts; but all unanimously agree that it is most injurious and most undesirable for them to act in public. It is even not desirable that they sing in public concerts, but this is less objectionable if they dress modestly and sing sweet good moral songs. The ideas advocated in 'New India' on this subject cannot meet the approval of genuine Christians. Indeed we think that the influence of the theatre is bad and cannot but be bad. The ideal theatre does not exist or if it did to-day, it would soon degenerate by pandering to the more dangerous emotions and putting pretty, clever women in false posi-



tions which can do neither them nor their audience good. The Nonconformist or Evangelical Anglicans are as a whole opposed to the theatre and think its tendency in practice and real life is decidedly immoral. Many Hindus naturally think that the great majority of Englishmen and Englishwomen are genuine Christians. Alas, it is not so.

The true follower of Jesus leads a consecrated life and separates himself, as far as intimate friendship and communion is concerned, from those whose hearts and lives are not full of the love of God and are devoted to His service and dominated by his principles. I do hope you learnt to see this in America and England. Perhaps you mingled chiefly with those whose veins are radical and who have forsaken the strict path of devoted life and humble search after holiness and who with a view to the good upbringing of their children are very strict in their private, family life. The aim of a Christian is to be holy even as God is holy. Though we do not want Pharisaical pride ; we feel there must be care. Our young ladies and young wives have a great amount of freedom and happy it is for them ; but for their good there are many strict rules and many precautions to save liberty from degenerating into license.

If all this care is needed in England, how much more is it needed in India, where the bulk of society is not fitted in moral tone for unrestrained intercourse. Until there is a higher tone of conversation and demeanour and stricter conventional rules of restrained conduct, there must be great caution exercised in opening wide the doors of the Zenana. Better err on the side of Puritanical caution than on the side of gay freedom from restraint.



But after all the only true guard for lad and lass alike is the true consecration of the heart to God, the yielding of the heart in loving obedience to the Father as revealed through Christ and the daily spirit of prayer for the grace and help of God's spirit. We must pray and work that all our young people may thus be born again to the life of devotion and strict obedience and to the laws of self control, not only for their own sake but out of love to God who has heard and answered their prayer for His spiritual help.

Now we cannot see that any one but Christ has revealed the true nature of God and of duty. We owe it all to the Gospels and to Him who is their subject.

In 'Matthew' Christ twice says in the 11th and last Chapters, that all authority in heaven and earth has been committed to Himself and so every true Christian follows His two principal Commands; firstly, to come to Him and find *rest for their souls*, and secondly, to preach the Gospel to every one or as far as he can, to be a witness for Christ to teach His Commands.

And what is the reward ? He gives rest to our souls and He is with us always in spirit to the end of the age.

Keshub saw this but was too timid to act out his principles to the full and to please others put Christ more or less on a par with Mohamed and Chaitanya or even Buddha.<sup>1</sup>

Theirs was a kind of old testament or old covenant but in Christ is a new better covenant and the old must pass away and the new be accepted and to put Christ on a level with them is treachery to the one King of men, the Oriental Christ who is being revealed for India.

<sup>1</sup> *Vide* 'Lectures in India' on *Greatmen*, delivered on 28th September, 1866 by Keshub Chunder Sen.



FROM ASHTON

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The day for compromise and eclecticism is gone by, if it ever was or should have been. The 20th Century demands something better. The old selfishism and selfculturisms and theosophic nonsense of your Besants and others who would compromise with idolatry and old Hinduism, maintaining the absurdity of some "magnetism" in idols, should be no more. Ah for some one to claim Christ for India and by the magic of his enthusiasm persuade his countrymen that Christ may be theirs and to make him their own, and having that he can deduce from the four gospels and the epistles a truer, nobler Christ than we, far away accidentals, have discovered. Yes, the tendency of all modern science is to prove the genuineness of the four gospels and accepting this, may he evolve by his own study and personal experience the Divine Redeemer, who alone can purify sanity and bring "rest to the soul" and "hope of eternal blessed life". Ah that the spirit of the Bankipore Conference may possess all India and set your countrymen and country-women to the study of the Gospels, that they may all of themselves and without foreign influence or at least without any direct foreign influence evolve the true Christ for India and follow this holy new ideals, not failing to acknowledge boldly that their new ideals are Christ's and are derived from Him.

Well, pardon this effusion. It comes from my heart and from my more than forty years' experience of India. I feel I am writing and speaking to a sympathetic mind and that I can write freely to you.

With kindest regards,

Yours sincerely,  
JOHN P. ASHTON.



Narikeldanga, Calcutta,  
October 5, 1904.

MY DEAR FRIEND,

I have received your kind note of the 28th September last. The delay in acknowledging its receipt is owing to my having been away at Madhupur for a short change.

I had heard you were ill, but I was not aware of the serious nature of your illness until I received your last letter.

I am extremely sorry to learn that you are so unwell. It is exceedingly kind of you to have taken the trouble of writing to me in your present state of health.

I earnestly pray that Heaven may restore you to health so that you may carry on the noble work to which you have devoted your life. How few are they who can take your place!

Yours very sincerely,  
GOOROO DASS BANERJEE.

Essex Hall, Essex Street  
London, June 3, 1896

Dear Mr. Mozoomdar,

Your letters of March 18 and 24 came duly to hand.\* \* \*

I hope you are better in health than when I saw you. Many friends here have inquired eagerly about you. When you come again you will find many to welcome you here and in America too. I cannot tell you with what interest I look back to my visit to India. If I were thirty-five years old instead of fifty I should be greatly tempted to return to your land for a home



FROM GOOROODAS, SUNDERLAND, ELIOT

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and a field of labour. As it is I think duty points me back to America. But I met many rare spirits in India to whom I shall always feel strongly drawn and I shall always pray for India.

On reaching Egypt I was met by my wife. And we travelled together through that classic land, and through our sacred land of Palestine, spending a month in each. In Athens we met our children, spent nearly a month with them there and in Italy and then came on here for the May meetings. In six weeks I expect to be off for America to take up my work there again. I hope I shall be able to do it a little better for this rich year abroad which God has given me.

Sincerely Yours,  
J. T. SUNDERLAND.

Boston, Mass,  
December 30th, 1899.

To

Rev. P. C. Mozoomdar,  
Calcutta.

My Dear Sir,

In order that the Seventy-fifth Anniversary may be fitly celebrated, the Association has set apart the week beginning May 20, 1900, for Anniversary Exercises and for an International Council of the friends of a free and liberal faith. This Council will meet in the city of Boston, and in the name of the Association I wish very cordially and earnestly to invite you to be present. You will be the guest of the Association during your stay in Boston, and opportunity will be afforded you to meet with many distinguished representatives of the liberal movement in religion in America and Europe. Among



the organizations which will be represented at our gathering are the British and Foreign Unitarian Association, the Japanese Unitarian Association, the Unitarian Church of Hungary, the Protestantenverein of Germany, the Protestantenbond of Holland, and the Liberal Christian Churches of France, as well as all the allied organizations and independent religious movements of America.

May we not hope that an American visit is possible for you in this coming spring? Your presence in Boston will be an inspiration and help to us all and I am confident that you will find much to interest you not only in this country but in contact with the best minds of America. If you can, it will give me great pleasure to make arrangements by which you can visit the chief centres of industrial and educational life in this part of the country, and I can assure you of a most hearty welcome and a large opportunity to meet the people and visit the scenes that will most interest you in America.

Trusting that you will favorably consider this invitation and with assurances of hearty respect and goodwill, I am,

faithfully yours,  
SAMUEL A. ELIOT.



*Extracts from the Official Report* <sup>1</sup>

# REPORT OF THE WORLD'S FIRST PARLIAMENT OF RELIGIONS

## THE COLUMBIAN EXPOSITION AND PARLIAMENT OF RELIGIONS

In the Columbian Exposition of 1893, for the first time on such an occasion, Religion has had due pre-eminence. Since faith in a Divine Power to whom men believe they owe service and worship has been like the sun, a life-giving and fructifying potency in man's intellectual and moral development ; since Religion lies back of Hindu literature with its marvellous and mystic developments ; of European Art, whether in the form of Grecian statues or Gothic cathedrals ; and of American liberty and the recent uprisings of men in behalf of a juster social condition ; and since it is as clear as the light that the Religion of Christ has led to many of the chief and noblest developments of our modern civilization, it did not appear that Religion any more than Education, Art or Electricity should be excluded from the Columbian Exposition.

It clearly became evident that the Columbian Exposition was to be the most comprehensive and brilliant display of man's material progress which the ages have known. More than fifty nations were soon actively enlisted in the preparations for the great Festival of Peace.

<sup>1</sup> 'An Illustrated and Popular Story of the World's First Parliament of Religions, held in Chicago in connection with the Columbian Exposition of 1893' edited by the Rev. John Henry Barrows, D.D., Chairman of the General Committee on Religions' Congress of the World's Congress Auxiliary, Vol. I & II, Pg. 1600; 8 $\frac{3}{4}$ "  $\times$  6", 1893.



Its approach caused a stir in the studios of Paris and Munich, and on the pasture grounds of far-off Australia, among the Esquimaux of the icy north and the skilled artisans of Delhi and Damascus.

The workshops of Sheffield, Geneva and Moscow, and the marble quarries of Italy, the ostrich farms of Cape Colony and the mines of Brazil, speedily knew of its coming.

And should not man's intellectual and moral progress be adequately set forth amid these material splendors? Why should the ivory hunters in the forests of Africa and the ivory cutters in the thronged cities of Japan and China, the silk weavers of Lyons and the shawl makers of Cashmere, the designers of Kensington, the lace weavers of Brussels and the Indian tribes of South America, the cannon founders of Germany, the silver miners of Mexico, the ship-makers of the Clyde and the canoe builders of the Mackenzie River be invited to a World's Exposition, and the representatives of those higher forces which had made civilization be excluded? (pp. 3-4)

#### OBJECTS OF THE PARLIAMENT OF RELIGIONS

The objects proposed for the Parliament of Religions were such, it would seem, as to win the approval of all broad-minded men. They were as follows:

1. To bring together in conference, for the first time in history, the leading representatives of the great Historic Religions of the world.
2. To show to men, in the most impressive way, what and how many important truths the various Religions hold and teach in common.
3. To promote and deepen the spirit of human



brotherhood among religious men of diverse faiths, through friendly conference and mutual good understanding, while not seeking to foster the temper of indifferentism, and not striving to achieve any formal and outward unity.

4. To set forth, by those most competent to speak, what are deemed the important distinctive truths held and taught by each Religion, and by the various chief branches of Christendom.

5. To indicate the impregnable foundations of Theism, and the reasons for man's faith in Immortality, and thus to unite and strengthen the forces which are adverse to a materialistic philosophy of the universe.

6. To secure from leading scholars, representing the Brahman, Buddhist, Confucian, Parsee, Mohammedan, Jewish and other Faiths, and from representatives of the various Churches of Christendom, full and accurate statements of the spiritual and other effects of the Religions which they hold upon the Literature, Art, Commerce, Government, Domestic and Social Life of the peoples among whom these Faiths have prevailed.

7. To inquire what light each Religion has afforded, or may afford, to the other Religions of the world.

8. To set forth, for permanent record to be published to the world, an accurate and authoritative account of the present condition and outlook of Religion among the leading nations of the earth.

9. To discover, from competent men, what light Religion has to throw on the great problems of the present age, especially the important questions connected with Temperance, Labor, Education, Wealth and Poverty.

10. To bring the nations of the earth into a more



friendly fellowship, in the hope of securing permanent international peace. (p. 18)

#### AN IDEA OF THE ADVISORY COUNCIL

It will furnish an idea of the work undertaken merely to glance at a selected list of some of the members of the Advisory Council, omitting most of the names previously mentioned :

##### FROM GREAT BRITAIN

The late Lord Tennyson, The Rt. Rev. J. J. S. Perowne, D.D., Bishop of Worcester ; The Rt. Rev. W. Boyd Carpenter, D.D., Bishop of Ripon ; Prof. Rhys-Davids, Prof. F. Max Müller, Prof. James Legge, Principal James Drummond, and Prof. J. Estlin Carpenter of Oxford University ; The Very Reverend R. Payne Smith, Dean of Canterbury ; The Rev. the Hon. W. H. Fremantle, Sir Edwin Arnold, Dr. James Martineau, Prof. A. B. Bruce, Rev. J. Murray Mitchell, the Very Rev. G. W. Kitchen, Dean of Winchester ; The Venerable Archdeacon Duff, Prof. James Bryce, Rev. J. E. Clapham, D.D., Prof. Henry Drummond, Rev. Hugh Price Hughes, Rev. Joseph Ferguson, Prof. Robert Watts, D.D., Rev. J. T. Wheldon, Rev. Owen C. Whitehouse, Hon. Dadabhai Naoroji, General William Booth, Captain C. J. W. Pfoundes, Rev. John Smith, A.M. of Edinburgh ; William T. Stead, Editor of the *Review of Reviews* ; Rev. George Sargent, Prof. Robt. B. Drummond, Rev. John Pryce Davies, Rev. F. Herbert Stead, Robert K. Douglass of the British Museum, Rev. W. H. Mills, Rev. John Kerr, Rev. T. E. Holland, Rev. H. R. Haweis, A.M., James Johnston, and Rev. Henry S. Luna, D.D., Editor of the *Review of the Churches*.

##### FROM GERMANY AND AUSTRIA-HUNGARY

Rev. E. Frommel, Dr. Stuckenberg, Count A. Bernstorff, Prof. Otto Pfeleiderer, Prof. M. Lazarus and Rabbi Maybaum of Berlin ; Dr. Phillip Braun of Stuttgart ; Prof. Luthardt, Prof. Gregory and Prof. Fr. Buhl of Leipzig University ; Prof. C. Siegfried of Jena ; Prof. S. H. Schultz of Gottingen ; Dr. T. Bach and Prof. F. Hommel, D.D. of the University of Munich ;



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Rev. Taliaferro F. Caskey of Dresden ; Rev. C. A. Stover-Witz, D.D. of Vienna ; Prof. Fr. Balogh and Prof. Joseph V. Erdos of Debreezen, Hungary ; Mr. M. Zmigrodski of Cracovie ; Rev. Fr. Kecskeneiti and Rev. L. P. Kaspar of Prague ; Prof. W. Szots of Buda-Pesth ; Rev. Ferdinand Cizar (Sr.), Moravia.

## FROM HOLLAND, BELGIUM, SWEDEN, NORWAY AND SWITZERLAND

Prof. J. I. Doedes, D.D., and Prof. Y. Valetton (Jr.), Utrecht University ; Prof. H. Oort of the University of Leyden ; Prof. G. Wildeboer of Gronigen University ; E. Jillem of Amsterdam ; Count Goblet d'Alviella, Brussels ; Rev. Kennedy Anet, Brussels ; Rev. P. P. Waldenstrom, D.D., M.P. of Stockholm ; Rev. E. F. B. Horn of Christiania ; Prof. Von Orelli of Basle ; Prof. Godet of Neuchatel ; Prof. Gautier of Lausanne and Mr. Charles Fermann of Geneva.

## FROM FRANCE, ITALY, BULGARIA, SPAIN, TURKEY, AFRICA, SYRIA, ETC.

Prof. C. Bruston of the University of France ; Rev. R. W. McAll and Rev. W. Gibson of Paris ; Rev. H. Bach, President of the Y.M.C.A. of France ; Prof. Emilio Comba and Rev. John H. Eager of Florence ; Rev. R. J. Nevin and Rev. J. Gordon Gray, D.D. of Rome ; Rev. H. N. Barunum of Harpoot ; Rev. Wm. H. Gulick of San Sebastian, Spain ; Prof. M. Balabanow of Sophia ; Rev. J. F. Clark of Samokoo ; Dr. Andrew Murray, Cape Colony ; Rev. M. D. A. Simms, Congo Free State ; Rev. H. H. Jessup, D.D., Dr. Geo. E. Post ; Rev. Daniel Bliss, D.D., and Mr. Selim Kessub of Beirut.

## FROM INDIA

Rev. Jani Ali, Consul Henry Ballantine of Bombay ; Rev. A. Bunker, Burmah ; Hon. Maya Das, Mr. Mohan Deva of Lahore ; Rev. J. Heiricks ; G. S. Iyer, Editor of the *Hindu* ; Mr. B. B. Nagarkar of Bombay ; Rev. J. N. Ogilvie ; Consul-General Samuel Merrill ; P. C. Mozoomdar of Calcutta ; Mr. J. J. Modi.

## FROM CHINA AND AUSTRALIA

Hon. Pung Kwang Yu, First Secretary of Chinese Legation, Washington, D.C. ; President W. A. P. Martin, D.D., and Prof. J. T.



Headland of the Imperial University ; Rev. Dr. Whitney and Rev. Dr. H. Blodget, Peking ; Rev. M. A. Chalmers, I.L.D., Hong Kong ; Rev. John Ross of Monkden ; Rev. Dr. Wheeler ; Rev. Y. K. Yen and Rev. Dr. Faber of Shanghai ; Rev. Dr. L. D. Bevan, Melbourne ; Rev. James Rickard, Brighton ; The Rt. Rev. Saumaurez Smith, D.D., Bishop of Sydney, New South Wales.

#### HAWAIIAN ISLANDS, HAYTI, MEXICO, ETC.

Prof. William D. Alexander, The Rev. Messrs. Draper, Emerson, Gulick, Hosmer, Hyde, Olson, Prof. Timoteo, Hawaiian Islands ; Rt. Rev. J. T. Holly, Missionary Bishop of Hayti ; Rev. A. J. Steelman, Mexico ; Rev. E. M. Haymaker, Guatemala ; Rev. H. P. McConnell, Morelia, Mexico ; Rev. C. W. Drees, Buenos Ayres ; Rev. J. A. Hjärtlin of Iceland.

#### FROM JAPAN ETC.

Prof. Bunyin Nanjio, Rev. J. T. Yokoi, Rev. Y. Hiraiwa, Rev. T. Honda, Rev. E. S. Ehy, Rev. K. Ibuka, Rev. Morihoro Ichihara, Rev. Y. R. Inonye, Rev. G. B. Norton, Rev. Mokurai Shimaji, Rt. Rev. R. Shibata and Rt. Rev. Zitsuzen Ashitsu, Omi ; Rev. J. D. Davis, D.D., Rev. D. Ebina and Rev. H. Kozaki of Kyoto ; Rev. John G. Gulick and Rev. S. T. Mujagawa of Osaka ; Rt. Rev. Shaku Soyen, Z. Noguchi, Kinza Riuge M. Hirai, Rev. D. McGilvary of Siam. (pp. 44-52)

#### ASSEMBLING OF THE PARLIAMENT

Long before the appointed hour the building (Hall of Columbus within the Art Palace, Chicago) swarmed with delegates and visitors, and the Hall of Columbus was crowded with four thousand eager listeners from all parts of the country and foreign lands. At 10 o'clock there marched down the aisle arm in arm, the representatives of a dozen world-faiths, beneath the waving flags of many nations, and amid the enthusiastic cheering of the vast audience. The platform at this juncture presented a most picturesque and impressive spectacle. In the center, clad in scarlet



robes and seated in a high chair of State, was Cardinal Gibbons, the highest prelate of his Church in the United States, who, as was fitting in this Columbian year, was to open the meeting with prayer.

On either side of him were grouped the oriental delegates, whose many coloured raiment vied with his own in brilliancy. Conspicuous among these followers of Brahma and Buddha and Mohammed was the eloquent monk Vivekananda of Bombay, clad in gorgeous red apparel, his bronzed face surmounted with a huge turban of yellow. Beside him, attired in orange and white, sat Nagarkar of the Brahmo Somaj, or association of Hindu Theists, and Dharmapala, the learned Buddhist scholar from Ceylon, who brought the greetings of four hundred and seventyfive millions of Buddhists, and whose slight, lithe person was swathed in pure white, while his black hair fell in curls upon his shoulders.

There were present also, Mohammedan and Parsee and Jain ecclesiastics, each a picturesque study in color and movement, and all eager to explain and defend their forms of faith.

The most gorgeous group was composed of the Chinese and Japanese delegates, great dignitaries in their own country arrayed in costly silk vestments of all the colours of the rainbow, and officially representing the Buddhist, Taoist, Confucian and Shinto forms of worship.

In dark almost ascetic garb, there sat among his fellow orientals, Protap Chunder Mozoomdar. Mr. Mozoomdar the leader of the Brahmo Somaj or Hindu Theists in India, visited this country some years since, and delighted large audiences with his eloquence and perfect command of the English tongue.



Another striking figure was the Greek Archbishop of Zante, his venerable beard sweeping his chest, his head crowned with a strange looking hat, leaning on a quaintly carved staff, and displaying a large silver cross suspended from his girdle.

A ruddy-cheeked, long-locked Greek monk from Asia Minor, who sat by his side, boasted that he had never yet worn a head-covering or spent a penny of his own for food or shelter.

The ebon-hued but bright faces of Bishop Arnett of the African Methodist Church, and of a young African prince, were relieved by the handsome costumes of the ladies of the company, while forming a somber background to all was the dark raiment of the Protestant delegates and invited guests.<sup>1</sup> (pp. 62-4)

The first act of this strangely diversified assembly—the representatives of various tribes, kindreds and tongues on the platform, and the densely packed thousands throughout the hall—was an act of common worship to Almighty God. A few voices, sustained by the organ under the touch of Clarence Eddy, led off with the words of the One Hundredth Psalm in the paraphrase of Watts, as retouched by the pen of Wesley :

Before Jehovah's awful throne,  
Ye nations bow with sacred joy ;  
Know that the Lord is God alone ;  
He can create, and he destroy.

The multitude, catching the strain of the Old Hundredth Psalm Tune, lifted up a mighty voice.

<sup>1</sup> From a Sermon by the Rev. Mr. Wendte of Oakland, California.



Then followed the second and third stanzas of the Psalm :

We are thy people, we thy care,  
Our souls and all our mortal frame;  
What lasting honors shall we rear,  
Almighty Maker, to thy name ?

We'll crowd thy gates with thankful songs—  
High as the heavens our voices raise ;  
And earth with her ten thousand tongues,  
Shall fill thy courts with sounding praise.

Thus it came to pass, without preconcert or intention, that this first act of common worship, so far as it was expressed in English, was uttered in the Hebrew psalm and the ancient Christian hymn, as translated by leaders of three great orders of the English-speaking church, the Anglican, the Puritan and the Methodist.

At the end of the psalm the hearts and voices of the multitude were led by Cardinal Gibbons in the Lord's Prayer ; and at the close of the reverent silence which followed the Amen, President Bonney pronounced an address of welcome.

ADDRESS OF PRESIDENT CHARLES CARROLL BONNEY OF  
"THE WORLD'S CONGRESS AUXILIARY"

Worshippers of God and Lovers of Man,—Let us rejoice that we have lived to see this glorious day : let us give thanks to the Eternal God, whose mercy endureth forever, that we are permitted to take part in the solemn and majestic event of a World's Congress of Religions. The importance of this event, its influence on the future relations of the various races of men, cannot be too highly esteemed.



In this Congress shall faithfully execute the duties with which it has been charged, it will become a joy of the whole earth, and stand in human history like a new Mount Zion crowned with glory and marking the actual beginning of a new epoch of brotherhood and peace.

For when the religious faiths of the world recognize each other as brothers, children of one Father, whom all profess to love and serve, then and not till then, will the nations of the earth yield to the spirit of concord and learn war no more.

It is inspiring to think that in every part of the world many of the worthiest of mankind, who would gladly join us here, if that were in their power, this day lift their hearts to the Supreme Being in earnest prayer for the harmony and success of this Congress. To them our hearts speak in love and sympathy of this impressive and prophetic scene.

In this Congress the word "Religion" means the love and worship of God and the love and service of man. We believe the scripture that "of a truth God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted of Him." We come together in mutual confidence and respect, without the least surrender or compromise of anything which we respectively believe to be true or duty, with the hope that mutual acquaintance and a free and sincere interchange of views on the great questions of eternal life and human conduct will be mutually beneficial.

As the finite can never fully comprehend the infinite, nor perfectly express its own view of the divine, it necessarily follows that individual opinions of the divine nature and attributes will differ. But, properly understood, these varieties of view are not causes of discord



and strife, but rather incentives to deeper interest and examination. Necessarily God reveals himself differently to a child than to a man ; to a philosopher than to one who cannot read. Each must see God with the eyes of his own soul. Each must behold him through the coloured glasses of his own nature. Each one must receive him according to his own capacity of reception. The fraternal union of the religions of the world will come when each seeks truly to know, God has revealed Himself in the other, and remembers the inexorable law that with what judgment it judges it shall itself be judged.

The religious faiths of the world have most seriously misunderstood and misjudged each other from the use of words in meanings radically different from those which they were intended to bear, and from a disregard of the distinctions between appearances and facts ; between signs and symbols and the things signified and represented. Such errors it is hoped that this Congress will do much to correct and to render hereafter impossible.

He who believes that God has revealed Himself more fully in his religion than in any other, cannot do otherwise than desire to bring that religion to the knowledge of all men, with an abiding conviction that the God who gave it will preserve, protect and advance it in every expedient way. And hence he will welcome every just opportunity to come into fraternal relations with men of other creeds, that they may see in his upright life the evidence of the truth and beauty of his faith, and be thereby led to learn it, and be helped heavenward by it.

When it pleased God to give me the idea of the World's Congresses of 1893, there came with that idea



a profound conviction that their crowning glory should be a fraternal conference of the world's religions. Accordingly, the original announcement of the World's Congress scheme, which was sent by the Government of the United States to all other nations, contained among other great things to be considered, "The grounds for fraternal union in the Religions of different people".

At first the proposal of a World's Congress of Religions seemed to many wholly impracticable. It was said that the religions had never met but in conflict, and that a different result could not be expected now. A committee of organization was, nevertheless, appointed to make the necessary arrangements. This Committee was composed of representatives of sixteen different religious bodies. Rev. Dr. John Henry Barrows was made Chairman. With what marvellous ability and fidelity he has performed the great work committed to his hands this Congress is a sufficient witness.

The preliminary address of the Committee, prepared by him and sent throughout the world, elicited the most gratifying responses, and proved that the proposed Congress was not only practicable, but also, that it was most earnestly demanded by the needs of the present age. The religious leaders of many lands, hungering and thirsting for a larger righteousness, gave the proposal of their benediction, and promised the Congress their active co-operation and support.

To most of the departments of the World's Congress work a single week of the Exposition season was assigned. To a few of the most important a longer time, not exceeding two weeks, was given. In the beginning it was supposed that one or two weeks would suffice for the department of Religion, but so great has been the interest, and so many have been the applications in



this department, that the plans for it have repeatedly been re-arranged, and it now extends from September 4 to October 15, and several of the religious congresses have nevertheless found it necessary to meet outside of these limits.

The program for the Religious Congresses of 1893, as prepared by Dr. Barrows, constitutes what may with perfect propriety be designated as one of the most remarkable publications of the century. The program of this general Parliament of Religions directly represents England, Scotland, Sweden, Switzerland, France, Germany, Russia, Turkey, Greece, Egypt, Syria, India, Japan, China, Ceylon, New Zealand, Brazil, Canada, and the American States, and indirectly included many other countries. This remarkable program presents among other great themes to be considered in this Congress, Theism, Judaism, Mohammedanism, Hinduism, Buddhism, Taoism, Confucianism, Shintoism, Zoroastrianism, Catholicism, the Greek Church, Protestantism in many forms, and also refers to the nature and influence of other religious systems.

This program also announces for presentation the great subjects of revelation, immortality, the incarnation of God, the universal elements in Religion, the ethical unity of different religious systems, the relations of Religion to morals, marriage, education, science, philosophy, evolution, music, labor, government, peace and war, and many other themes of absorbing interest. The distinguished leaders of human progress by whom these great topics will be presented constitute an unparalleled galaxy of eminent names, but we may not pause to call the illustrious roll.

For the execution of this part of the general program seventeen days have been assigned. During sub-



stantially the same period the second part of the program will be executed in the adjoining Hall of Washington. This will consist in what are termed "presentations" of their distinctive faith and achievements by selected representatives of the different churches. These presentations will be made to the world, as represented in the World's Religious Congresses of 1893. All persons interested are cordially invited to attend them.

The third part of the general program for the congresses of this department consists of separate and independent congresses of the different religious denominations, for the purpose of more fully setting forth their doctrines and the service they have rendered to mankind. These special congresses will be held, for the most part, in the smaller halls of this memorial building. A few of them have, for special reasons, already been held. It is the special object of these denominational congresses to afford opportunities for further information to all who may desire it. The leaders of these several churches most cordially desire the attendance of the representatives of other religions. The denominational congresses will each be held during the week in which the presentation of the denomination will occur.

The fourth and final part of the program of the Department of Religion will consist of congresses of various kindred organizations. These congresses will be held between the close of the Parliament of Religions and October 15, and will include missions, ethics, Sunday rest, the Evangelical Alliance, and similar associations. The Congress on Evolution should, in regularity, have been held in the Department of Science, but circumstances prevented, and it has been given a place in this



Department by the courtesy of the committee of organization.

To this more than imperial feast, I bid you welcome.

We meet on the mountain height of absolute respect for the religious convictions of each other ; and an earnest desire for a better knowledge of the consolations which other forms of faith than our own offer to their devotees. The very basis of our convocation is the idea that the representatives of each religion sincerely believe that it is the truest and the best of all ; and that they will, therefore, hear with perfect candor and without fear the convictions of other sincere souls on the great questions of the immortal life.

Let one other point be clearly stated. While the members of the Congress meet, as men, on a common ground of perfect equality, the ecclesiastical rank of each in his own church is at the same time gladly recognized and respected, as the just acknowledgment of his services and attainments. But no attempt is here made to treat all religions as of equal merit. Any such idea is expressly disclaimed. In this Congress each system of Religion stands by itself in its own perfect integrity, uncompromised in any degree, by its relation to any other. In the language of the preliminary publication in the Department of Religion we seek in this Congress "to unite all Religion against all irreligion ; to make the golden rule the basis of this union ; and to present to the world the substantial unity of many religions in the good deeds of the religious life." Without controversy, or any attempt to pronounce judgment upon any matter of faith or worship or religious opinion, we seek a better knowledge of the religious condition of all mankind, with an earnest desire to be useful to each other and to all others who love truth and righteousness.



This day the sun of a new era of religious peace and progress rises over the world, dispelling the dark clouds of sectarian strife.

This day a new flower blooms in the gardens of religious thought filling the air with its exquisite perfume.

This day a new fraternity is born into the world of human progress, to aid in the upbuilding of the kingdom of God in the hearts of men.

Era and flower and fraternity bear one name. It is the name which will gladden the hearts of those who worship God and love man in every clime. Those who hear its music joyfully echo it back to sun and flower.

It is the Brotherhood of Religions.

In this name I welcome the first Parliament of the Religions of the World.

At the conclusion of President Bonney's address, the Chairman of the General Committee which had been charged with labor and responsibility of the arrangements preparatory to the Parliament, spoke in the name of the Committee.

#### ADDRESS OF CHAIRMAN JOHN HENRY BARROWS OF THE GENERAL COMMITTEE

Mr. President and Friends,—If my heart did not overflow with cordial welcome at this hour, which promises to be a great moment in history, it would be because I had lost the spirit of manhood and had been forsaken by the Spirit of God. The whitest snow on the sacred mount of Japan, the clearest water springing from the sacred fountains of India are not more pure and bright than the joy of my heart and of many hearts here that this day has dawned in the annals of time and that,



from the farthest isles of Asia ; from India, mother of religions ; from Europe, the great teacher of civilization ; from the shores on which breaks the "long wash of Australasian seas", that from neighbouring lands and from all parts of this republic, which we love to contemplate as the land of earth's brightest future, you have come here at our invitation in the expectation that the world's first Parliament of Religions must prove an event of race-wide and perpetual significance.

For more than two years the General Committee, which I have the honor to represent, working together in unbroken harmony, and presenting the picture and prophecy of a united Christendom, have carried on their arduous and sometimes appalling task in happy anticipation of this golden hour. Your coming has constantly been in our thoughts and hopes and fervent prayers. I rejoice that your long voyages and journeys are over, and that here, in this young capital of our western civilization, you find men eager for truth, sympathetic with the spirit of universal human brotherhood, and loyal, I believe, to the highest they know, glad and grateful to Almighty God that they see your faces and are to hear your words.

Welcome, most welcome, O wise men of the East and of the West! May the star which has let you hither be like that luminary which guided the sages of old, and may this meeting by the inland seas of a new continent be blessed of heaven to the redemption of men from error and from sin and despair. I wish you to understand that this great undertaking, which has aimed to house under one friendly roof in brotherly council the representatives of God's aspiring and believing children everywhere, has been conceived and carried on through strenuous and patient toil with an unflinching heart,



with a devout faith in God, and with most signal and special evidences of his divine guidance and favor.

\* \* \* \*

Cherishing the light which God has given us and eager to send this light everywhither, we do not believe that God, the eternal Spirit, has left Himself without witnessing non-Christian nation. There is a divine light enlightening every man.

One accent of the Holy Ghost  
The heedless world has never lost.

Professor Max Müller of Oxford, who has been a friend of our movement and has sent a contribution to this Parliament, has gathered together in his last volume a collection of prayers, Egyptian, Acadian, Babylonian, Vedic, Avestic, Chinese, Mohammedan and modern Hindu, which make it perfectly clear that the sun which shone over Bethlehem and Calvary has cast some celestial illumination and called forth some devout and holy aspirations by the Nile and the Ganges, in the deserts of Arabia and by the waves of the Yellow Sea.

It is perfectly evident to illuminated minds that we should cherish loving thoughts of all peoples and humane views of all the great and lasting religions, and that whoever would advance the cause of his own faith must first discover and gratefully acknowledge the truths contained in other faiths.

\* \* \* \*

We are not here to criticise one another, but each to speak out positively and frankly his own convictions regarding his own faith. The great world outside will



review our work ; the next century will review it. It is our high and noble business to make that work the best possible.

\* \* \* \*

I cannot tell you, with any completeness, how vast and various are my obligations to those who have helped us in this colossal undertaking. Let me, however, give my heartiest thanks to the devout women who, from the beginning, have championed the idea of this Parliament and worked for its realization ; to the President of the Columbian Exposition and his associates ; to the President of the World's Congress Auxiliary, whose patient and Titanic labors will one day be appreciated at their full value ; to the Christian and secular press of our country, which has been so friendly and helpful from the start ; to the more than three thousand men and women upon our Advisory Council in many lands ; to the scores of missionaries who have been far-sighted and broad-minded enough to realize the supreme value of this Parliament ; to President Miller of the Christian College at Madras, who has used his pen and voice in our behalf ; to the Buddhist scholars of Japan, who have written and spoken in favor of this Congress of Faiths ; to Mr. Dharmapala of Ceylon, who has left important work in connection with his society in southern India to make this long journey to the heart of America ; to Mr. Mozoomdar and all others, who have come to us from the most populous portion of England's great empire, which has been well called " the hugest standing Parliament of Religions in the world " ; to the imperial government of China, that has commissioned a learned and able Confucian to speak for one of the faiths of his nation ; to scores of the bishops of the Anglican,



Methodist, United Brethren, African Methodist and other churches; to business men in our own city, who have generously helped me in times of special need, and to the dignitaries of the great Catholic Church of our country, who, through the learned and broad-minded Rector of the Catholic University at Washington, have brought to us a degree of co-operation and fellowship for which we can never be too grateful.

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Welcome, one and all, thrice welcome to the world's first Parliament of Religions! Welcome to the men and women of Israel, the standing miracle of nations and religions! Welcome to the disciples of Prince Siddartha, the many millions who cherish in their heart Lord Buddha as the light of Asia! Welcome to the high priest of the national religion of Japan! This city has every reason to be grateful to the enlightened ruler of the sunrise kingdom. Welcome to the men of India and all faiths! Welcome to all the disciples of Christ, and may God's blessing abide in our council and extend to the twelve hundred millions of human beings whose representatives I address at this moment.

It seems to me that the spirits of just and good men hover over this assembly. I believe that the spirit of Paul is here, the zealous missionary of Christ whose courtesy, wisdom and unbounded tact were manifest when he preached Jesus and the resurrection beneath the shadows of the Parthenon. I believe, the spirit of the wise and humane Buddha is here, and of Socrates the searcher after truth and of Jeremy Taylor and John Milton and Roger Williams and Lessing, the great apostles of toleration. I believe that the spirit of Abraham Lincoln, who sought for a church founded on



love for God and man, is not far from us, and the spirit of Tennyson and Whittier and Phillips Brooks, who all looked forward to this Parliament as the realization of a noble idea.

When, a few days ago, I met for the first time the delegates who have come to us from Japan, and shortly after the delegates who have come to us from India, I felt that the arms of human brotherhood had reached almost around the globe. But there is something stronger than human love and fellowship, and what gives us the most hope and happiness to-day is our confidence that the whole round world is every way bound by gold chains about the feet of God. (pp. 67-79)

After him, addresses of welcome were offered by the Most Reverend the Archbishop Feehan of Chicago in the name of the Catholic communion, His Eminence James, Cardinal Gibbons of Baltimore, the Rev. Augusta J. Chaplin, D.D., Chairman of the Women's Committee of Organization, President H. N. Higginbotham of the World's Columbian Exposition, the Rev. Alexander M'kenzie, Pastor of the Shepart Memorial Church of Cambridge in the name of New England Puritanism.

Responses to the addresses of welcome were uttered first by the Most Rev. Dionysios Latas, Archbishop of Zante, Greece. After him spoke P. C. Mozoomdar of Calcutta, India, already known to many in the assembly, both personally, as author of 'The Oriental Christ', and also as representative of the Brahmo Somaj, the movement towards a pure spiritual theism, on which high hopes of many hearts have been fixed in many lands. On rising he was loudly cheered.

Other delegates followed—Commissioner Pun Kwang Yu, Prince Serge Wolkonsky, Rt. Rev. Renchi Shibata,



Z. Noguchi, Count Bernstorff, M. Bonet-Maury, Archbishop Redwood of Newzealand.

The interest of this long protracted session culminated in the brief closing address of the Buddhist delegate Mr. H. Dharmapala of Ceylon, the person and utterance of this speaker made an impression on the assembly that is preserved in a letter published at the time.

The afternoon session opened with a few words of cordial and hopeful salutation from Dr. Carl vol Bergen of Sweden after which Mr. Virchand A. Gandhi, a lawyer of Bombay and one of the chief exponents of the Jain Religion of that country spoke. Next spoke Prof. Minas Tcheraz, editor of an Armenian newspaper in London, Prof. C. N. Chakravarti, a theosophist from Allahabad, India, Dr. Monerie, D.D., of London, Swami Vivekananda of Bombay, India, was next introduced. When Mr. Vivekananda addressed the audience as 'sisters and brothers of America', there arose a peal of applause that lasted for several minutes.

After him appeared Principal Grant of Canada, a young lady from Bombay, Miss Jeanne Sorabji, a representative of the Parsees, Mr. B. B. Nagarkar of the Brahmo Samaj, a citizen of Bombay, and Bishop Benjamin W. Arnett of the African Methodist Episcopal Church whose speech brought the day's program to a close. (pp. 79-109)

CHRONICLE OF THE PARLIAMENT FROM THE SECOND DAY  
TO THE SEVENTEENTH DAY (12TH TO 27TH SEPTEMBER)  
WITH SPECIAL REFERENCE TO DELEGATES FROM INDIA

*The second day*—Tuesday, September 12.

Among other speakers, Rev. Maurice Phillips of



Madras, India, read a paper on *The Ancient Religion of India and Primitive Revelation*. Mr. Virchand A. Gandhi read a paper on *Hinduism* by Manilal N. D'Vivedi of Bombay, India.

*The third day*—Wednesday, September 13.

This day there were three successive sessions of the Parliament, each one of them characterized by some incident or contribution of peculiar interest. At each session the great hall was crowded to its utmost capacity.

The morning session was presided over by the Chairman, Dr. Barrows, and began as on the previous days, with an act of silent devotion, and with the reciting of the "Universal Prayer" of our Lord led by Mr. Mozoomdar.

The first paper of the morning had been looked forward to with exceptional interest because of the author personally and because of what he represented. And when the successor of Ram Mohun Roy and of Chunder Sen came forward to speak of the Brahmo Somaj, he was greeted with loud applause.

*The Brahmo Somaj*: by P. C. Mozoomdar of Calcutta, India. At the conclusion of this address, the multitude rose to their feet and, led by Theodore F. Seward, sang the hymn, "Nearer, my God, to Thee".

*The fifth day*—Friday, September 15.

Just before the close of the afternoon session the Chairman invited some remarks from the Hindu Monk, Swami Vivekananda of Bombay, who responded with a little fable intended to illustrate the variance among men of different races and religions.

*The sixth day*—Saturday, September 16.

At the morning session of this very memorable day



the chair was taken by the Chairman, Dr. Barrows, and the moments of silent prayer were followed by the Lord's Prayer, said by Bishop Keane.

No small feeling was aroused by a telegram from the Brahmo Somaj of Calcutta, sending its benediction and god-speed to the Parliament. There were resounding cheers from the audience, and expressions of grateful acknowledgment from some of the Hindus on the platform. Mr. Mozoomdar arose and said : " It delights my heart to see the spontaneous response to the message which my fellow-believers have sent this vast distance. I feel now, more than I have ever felt, that India and America are as one in the Spirit of the God of all nations."

The speaker sat down overcome with emotion.

The leading theme of the day was to The Scriptures of the World, and the strongly representative character of some of the speakers and their contrasted views gave peculiar interest to the course of discussion.

*The seventh day*—Sunday, September 17.

#### THE AFTERNOON SESSION

*The work of Social Reform in India* : by Mr. B. B. Nagarkar, Bombay, India.

*The eighth day*—Monday, September 18.

#### AT THE AFTERNOON SESSION

*The world's debt to Buddha* : by H. Dharmapala of Ceylon. The interest which this paper aroused was doubtless enhanced by the presence, beside the Speaker of a small stone figure of Buddha, said by him to be nineteen centuries old. The conclusion of the paper was deferred until later session.



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## AT THE EVENING SESSION

*The Religious Systems of the Parsees* : by Jinanji Jamshedji Modi of Bombay. Read by Miss Sorabji.

*The ninth day*—Tuesday, September 19.

## AT THE AFTERNOON SESSION

*Hinduism* : by Swami Vivekananda of Bombay.

## THE EVENING SESSION

Conclusion of the paper on *Buddhism* : by H. Dharmapala, which had been begun the day before.

*The tenth day*—Wednesday, September 20.

The evening session was concluded by a brief speech from Swami Vivekananda criticising Christian Missionary work in India, seeking aid for charitable work and a few remarks on the Hindu doctrine of reincarnation.

*The eleventh day*—Thursday, September 21.

## COMMITTEES ON REPRESENTATIVE BOOKS

Requests having been presented that in some way lists of the best books on religion be prepared and announced before this Parliament, I venture to ask the following persons to constitute committees to prepare a list of fifty or more of the best books on Christianity from an evangelical point and other points of view. I would also name a committee representing what are usually called the Liberal Churches to send me another list of books which they would recommend.

Committee of Protestant Evangelical Christians—The Rev. F. A. Noble, D.D., Chairman ; the Rev. George Dana Boardman, D.D. ; the Rev. Frank M. Bristol, D.D. ; Prof. G. S. Goodspeed, the Rev. Joseph



Cook, the Rev. S. H. McPherson, D.D.; Dr. George E. Post, the Rt. Rev. T. U. Dudley, D.D.; and the Rev. James S. Dennis, D.D.

Committee of Catholic Christians—The Rt. Rev. John J. Keane, Chairman ; Prof. Thomas O’Gorman, Prof. Thomas Dwight, the Rt. Rev. Mgr. Seton, Prof. Martin J. Wade.

Committee of Liberal Churches—The Rev. Jenkin Lloyd-Jones, Chairman ; the Rev. Edward Everett Hale, Protap Chunder Mozoomdar, Prof. F. G. Peabody, Dr. Emil G. Hirsch, Prof. C. H. Toy, the Rev. Samuel J. Barrows, Mrs. Julia Ward Howe.

It is suggested that the books shall be representative of these three departments : Evidences, History, and Spiritual Classics.

I also request the representatives of the ethnic or non-Christian faiths to send me each a list of the best books in English relating to his particular faith. I shall take great pleasure in announcing these lists and giving them to the press for publication.

*The twelfth day*—Friday, September 22.

On this day the crowds in the Hall of Columbus were, if possible, more dense than on any previous day. If the public had got the impression that the proceedings were to be of very great interest and practical value, they were not destined to be disappointed.

*The World’s Religious Debt to Asia* : by P. C. Mozoomdar of the Brahmo Somaj, Bombay.

*The fifteenth day*—Monday, September 25.

#### THE AFTERNOON SESSION

*The History and Tenets of the Jains of India* : by Virchand A. Gandhi, Bombay.



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*The Spiritual Ideas of the Brahma Somaj* : by Mr. B. B. Nagarkar, Bombay.

*The sixteenth day*—Tuesday, September 26.

## THE EVENING SESSION

*A Presentation of Buddhism* : by H. Dharmapala of Ceylon, Mr. Swami Vivekananda of India and delegates from Japan.

*The seventeenth day*—Wednesday, September 27.

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## SCIENTIFIC SECTION

Parallel with the meetings in the Hall of Columbus, were sessions in Hall III, where papers of a more scientific and less popular character were read. These papers were often followed by free conferences over the topics created.

There were sittings on Friday, September 15, 10 A.M.; Wednesday, September 20, 10-30 A.M.; Thursday, September 21, 10-30 A.M. and afternoon session; Friday, September 22, 10-30 A.M. and afternoon session; Saturday, September 23; Sunday, September 24; Monday, September 25, morning and afternoon session; September 27, 10-30 A.M. Overflow meeting. In these sittings some of the Indian delegates took part as follows :

On 22nd September: Morning—Address by Rev. Swami Vivekananda. *Conference on Orthodox Hinduism and the Vedanta Philosophy.*

Afternoon—Address by Mr. Lakshmi Narain of Lahore, India, Secretary of the Kayasth community; Mr. Narasimachari, a Brahman of Madras, representing the Sri Vaishnava Seat and the Visishtadwaita



Philosophy ; Rev. Swami Vivekananda, a Sannyasi or monk ; and Mr. Merwin Maric Snell. Conferences on the Modern Religions of India.

On 23rd September : After some addresses on Japanese Buddhism, address by Swami Vivekananda.

On 25th September : Morning—*The Dev Dharon Mission* : by Mohun Dev. Read by the Chairman. Afternoon—*Answers of the Advaita Philosophy to Religious Problems* : by Monilal N. D'Vivedi. Read by Prof. G. S. Goodspeed of the University of Chicago. *The Visishtadvaita School of Hinduism* : by S. Parthasarathy Arjanger of Madras. Read by the Chairman. *Poem of Greeting to the Parliament* (in Marathi) : by Purushottam B. Joshi. *The History and Tenets of the Jain Faith* : by Mr. V. A. Gandhi of Bombay Conference of the Jain Faith. *The Essence of the Hindu Religion* : by Rev. Swami Vivekananda. (pp. 112-154)

#### FAREWELL ADDRESSES

After Dr. Momerie's address in the Hall of Columbus, the Chairman introduced P. C. Mozoomdar of the Brahmo Somaj, who delivered his farewell address. When he finished, Dr. Barrows said, " We have heard a voice from India."

After five other speakers H. Dharmapala of Ceylon spoke, whose voice had often been heard with greatest pleasure in the Parliament.

Then Swami Vivekananda made his final address. Swami Vivekananda was always heard with interest by the Parliament, but very little approval was shown to some of the sentiments expressed in his closing address.

Mr. Virchand Gandhi was then presented by Dr. Barrows as one, he had come to esteem greatly as a guest



in his own household. After him nine other delegates of America spoke.

President Bonney then presented with cordial words the Chairman of the General Committee, who said :

#### CHAIRMAN'S FAREWELL ADDRESS

The closing hour of this Parliament is one of congratulation, of tender sorrow, of triumphant hopefulness. God has been better to us by far than our fears, and no one has more occasion for gratitude than your Chairman, that he has been upheld and comforted by your cordial co-operation, by the prayers of a great host of God's noblest men and women, and by the consciousness of divine favor.

Our hopes have been more than realized. The sentiment which inspired this Parliament has held us together. The principles in accord with which this historic convention has proceeded have been put to the test, and even strained at times, but they have not been inadequate. Toleration, brotherly kindness, trust in each other's sincerity, a candid and earnest seeking after the unities of religion, the honest purpose of each to set forth his own faith, without compromise and without unfriendly criticism—these principles, thanks to their loyalty and courage, have not been found wanting.

Men of Asia and Europe, we have been made glad by your coming, and have been made wiser. I am happy that you have enjoyed our hospitalities. While floating one evening over the illuminated waters of the White City, Mr. Dharmapala said, with the smile which has won our hearts, "All the joys of Heaven are in Chicago", and Dr. Momerie, with a characteristic mingling of enthusiasm and skepticism, replied, "I wish I were sure that all the joys of Chicago are to be in



Heaven." But surely there will be a multitude there, whom no man can number, out of every kindred and people and tongue, and in that perpetual parliament on high the people of God will be satisfied.

We have learned that truth is large and that there are more ways than one in God's Providence by which men emerge out of darkness into the heavenly light. It was not along the line of any one sect or philosophy that Augustine and Origen, John Henry Newman and Dean Stanley, Jonathan Edwards and Channing, Henry Ward Beecher and Keshub Chunder Sen walked out into the light of the eternal. The great high wall of Heaven is pierced by twelve portals, and we shall doubtless be surprized, if we ever pass within those gates, to find many there whom we did not expect to see. We certainly ought to cherish stronger hopes for those who are pure in deeds, even though living in the twilight of faith, than for selfish souls who rest down on a lifeless Christianity.

I am glad that you will go back to India, to Japan, to China, and the Turkish empire and tell the men of other faiths that Christian America is hospitable to all truth and loving to all men. Yes, tell the men of the Orient that we have no sympathy with the abominations which falsely-named Christians have practised. The Parliament shows that it is easier to do a great thing than a little one. I want you to think of Chicago not as the home of the rudest materialism, but as a temple where men cherish the loftiest idealism. I wish you could stay with us and see our schools and charities, and learn more of the better side, the nobler life of this wondrous city.

I thank God for the friendships which in this Parliament we have knit with men and women beyond the sea,



and I thank you for your sympathy and overgenerous appreciation, and for the constant help which you have furnished in the midst of my multiplied duties. Christian America sends her greetings through you to all mankind. We cherish a broadened sympathy, a higher respect, a truer tenderness to the children of our common Father in all lands, and, as the story of this Parliament is read in the cloisters of Japan, by the rivers of Southern Asia, amid the universities of Europe, and in the isles of all the seas, it is my prayer that non-Christian readers may in some measure discover what has been the source and strength of that faith in divine fatherhood and human brotherhood which, embodied in an Asiatic Peasant who was the Son of God and made divinely potent through him, is clasping the globe with bands of heavenly light.

Most that is in my heart of love and gratitude and happiness must go unsaid. If any honor is due for this magnificent achievement, let it be given to the spirit of Christ, which is the spirit of love, in the hearts of those of many lands and faiths who have toiled for the high ends of this great meeting. May the blessing of Him, Who rules the storm and holds the ocean waves in His right hand, follow you with the prayers of all God's people to your distant homes. And as Sir Joshua Reynolds closed his lectures on "The Art of Painting" with the name of Michael Angelo, so, with a deeper reverence, I desire that the last words which I speak to this Parliament shall be the name of Him to Whom I owe life and truth and hopes and all things, Who reconciles all contradictions, pacifies all antagonisms, and Who from the throne of His heavenly kingdom directs the serene and unwearied omnipotence of redeeming love—Jesus Christ, the Saviour of the world.



## PRESIDENT'S FAREWELL ADDRESS

As President Bonney arose to utter the last words to be spoken at the Parliament, the silence was impressive. For a few moments he stood as if unwilling to utter the words which were to bring the great gathering to an end. Then he began slowly and said :

Worshippers of God and lovers of Man, the closing words of this great event must now be spoken. With inexpressible joy and gratitude I give them utterance. The wonderful success of this first actual Congress of the Religions of the world is the realization of a conviction which has held my heart for many years. I became acquainted with the great religious systems of the world in my youth, and have enjoyed an intimate association with leaders of many churches during my maturer years. I was thus led to believe that if the great religious faiths could be brought into relations of friendly intercourse, many points of sympathy and union would be found, and the coming unity of mankind in the love of God and the service of man be greatly felicitated and advanced.

What many men deemed impossible God has finally wrought. The religions of the world have actually met in a great and imposing assembly ; they have conferred together on the vital questions of life and immortality in a frank and friendly spirit, and now they part in peace with many warm expressions of mutual affection and respect.

The laws of the Congress forbidding controversy or attack have, on the whole, been wonderfully well observed. The exceptions are so few that they may well be expunged from the record and from the memory. They even served the useful purpose of timely warnings



against the unhappy tendency to indulge in intellectual conflict. If an unkind hand threw a firebrand into the assembly, let us be thankful that a kinder hand plunged it in the waters of forgiveness and quenched its flame.

If some Western warrior, forgetting for the moment that this was a friendly conference, and not a battle-field, uttered his war-cry, let us rejoice that our oriental friends, with a kinder spirit, answered, "Father, forgive them, for they know not what they say".

No system of faith or worship has been compromised by this friendly conference ; no apostle of any religion has been placed in a false position by any act of this Congress.

The knowledge here acquired will be carried by those who have gained it, as precious treasure to their respective countries, and will there, in freedom and according to reason, be considered, judged and applied as they shall deem right.

The influence which this Congress of the Religions of the World will exert on the peace and the prosperity of the world is beyond the power of human language to describe. For this influence, borne by those who have attended the sessions of the Parliament of Religions to all parts of the earth, will affect in some important degree all races of men, all forms of religion, and even all governments and social institutions.

The results of this influence will not soon be apparent in external changes, but will manifest themselves in thought, feeling, expression and the deeds of charity. Creeds and institutions may long remain unchanged in form, but a new spirit of light and peace will pervade them ; for this Congress of the World's Religions is the most marvellous evidence yet given of the approaching



fulfilment of the apocalyptic prophecy. "Behold! I make all things new!"

But great as this World's Parliament of Religions is in itself, its importance is immeasurably enhanced by its environment and relations. It is the center and crown of a great movement which touches all the leading interests of humanity. It has been aided by, and is, in turn, beneficial to all these interests.

Religion is but one of the twenty departments of the World's Congress work. Besides this august Parliament of the World's Religions, there are nearly fifty other congresses in this department, besides a number of special conferences on important subjects. In the preceding departments one hundred and forty-one congresses have held 926 sessions. In the succeeding departments more than fifteen congresses will be held. Thus the divine influences of religion are brought in contact with woman's progress, the public press, medicine and surgery, temperance, moral and social reform, commerce and finance, music, literature, education, engineering, art, government, science and philosophy, labor, social and economic science, Sunday rest, public health, agriculture, and other important subjects embraced in a general department.

The importance of the denominational congresses of the various churches should be emphasized, for they conserve the forces which have made the Parliament such a wonderful success.

The establishment of a universal fraternity of learning and virtue was early declared to be the ultimate aim of the World's Congress Auxiliary of the World's Columbian Exposition. The Congress of Religions has always been in anticipation what it is now in fact, the culmination of the World's Congress scheme. This



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hour, therefore, seems to me to be the most appropriate to announce that, upon the conclusion of the World's Congress series as now arranged a proclamation of that fraternity will be issued to promote the continuation in all parts of the world of the great work in which the congresses of 1893 have been engaged.

And now farewell. A thousand congratulations and thanks for the co-operation and aid of all who have contributed to the glorious results which we celebrate this night. Henceforth the religions of the world will make war, not on each other, but on the giant evils that afflict mankind. Henceforth let all throughout the world, who worship God and love their fellow men, join in the anthem of the angels :

“Glory to God in the highest!

Peace on earth, goodwill among men!”

After the close of Mr. Bonney's address, the great assembly joined with Dr. Emil G. Hirsch in the Lord's Prayer. This was followed by a prayer of benediction delivered with great earnestness by Bishop Keane. Dr. Barrows retired to the Hall of Washington, delivered his address, and after the multitudes had joined with Dr. Hirsch in the universal prayer, and the benediction had been pronounced by Bishop Keane, he pronounced the World's first Parliament of Religions adjourned without day. Meantime, President Bonney, in the Hall of Columbus, invited the audience to join with the Apollo Club in singing “America”, after which the first great Parliament of Religions was declared closed. (pp. 183-187).

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